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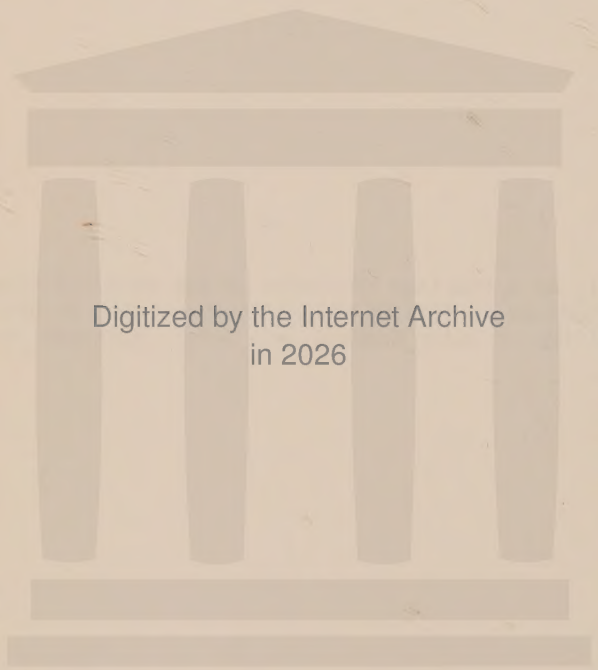

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THE TWELVE PROPHETS

A VERSION IN THE VARIOUS POETICAL MEASURES OF THE ORIGINAL WRITINGS

BY

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AUTHORISED TRANSLATION

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THE TWELVE PROPHETS

BY THE SAME AUTHOR

THE EVER-COMING KINGDOM OF GOD

A DISCUSSION ON RELIGIOUS PROGRESS

AUTHORISED TRANSLATION BY

DR. A. DUFF

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AUTHOR'S PREFACE

THIS translation of "The Twelve," or, as they are sometimes called, "The Shorter Prophets" or "The Minor Prophets," follows in succession to similar translations of "Job," "The Psalms," and "Jeremiah," in the series of publications entitled "The Poetical and Prophetic Books of the Old Testament, so rendered as to show the various Poetical Measures of the Original Writings." The object of the translation is to exhibit the contents and the form of the most important of the literary records of the Old Testament religion as exactly as possible.

Every one who really knows these old texts is well aware that we cannot be entirely certain at every point what the old original writers themselves did write. It is only the tyro and the dilettante that think and say they can be certain on such matters. Consequently there are a great many invisible marks of hesitation dotted about on the pages of this little book.

I am compelled to make this confession, although I have spent a great deal of time and toil over the Book of the Twelve Prophets, since the days when I listened to the first course of lectures given by the

young repetent Julius Wellhausen: these were on "The Minor Prophets." Then I bought Heinrich Ewald's "Prophets" at a second-hand bookshop; and this was the first theological volume I ever owned. I am glad of this suitable public occasion to thank those two men, Ewald and Wellhausen, to whom I owe so much guidance towards an understanding of the Old Testament.

Professor Marti has promised to publish, in the "Zeitschrift für Alttestamentliche Wissenschaft," edited by him, the more needful notes explanatory of my treatment of the text before us.*

BERNHARD DUHM

BASLE
March 16, 1910

* Selections from these notes are given as footnotes in this volume.

INTRODUCTION

INTRODUCTION

I. *OF THE PROPHECIES GENERALLY*

§ 1. *The Name.* The Hebrew Bible calls those writings "The Twelve Prophets" which the Germans call "The Little Prophets" (*Die Kleinen Propheten*). In England they are entitled commonly "The Minor Prophets." Long ago they used to be all written on one parchment roll. Then when this roll was coupled with the three other rolls of the Books of Isaiah, Jeremiah, and Ezekiel the group so formed was called "The Latter Prophets." The title "The Earlier Prophets" was given to a group consisting of Joshua, Judges, Samuel, and Kings, which we nowadays count among the Historical Writings. The Book of Daniel was not considered by the Jews to be of the same class as the other prophetical writings.

§ 2. *Unities and Collections.* We consider the four rolls of the so-called "Latter Prophets" to be truly prophetic writings; but they are very different the one from the other. Thus the Book of Ezekiel was composed for the most part by one writer; in the Book of Jeremiah, on the other hand, only a small part was produced by the Prophet himself, and yet every passage in it is supposed to be related in some way to

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Jeremiah, or to his times. Thus each of these two books, Ezekiel and Jeremiah, is in some sense a unity. On the contrary, the Book of Isaiah and the Book of the Twelve Prophets are two large Collections. They are in each case made up of sets of the writings of many Prophets: sets which once existed as separate little works, and whose authors lived at various dates throughout a period of fully six centuries. And these two collections, "Isaiah" and "The Twelve," are supplementary to each other: for the latter might be called the "Collection of the Named Prophets' Writings"; while the Book of Isaiah bears the name of only one of its authors, but might be called the "Collection of Writings of Anonymous Prophets." Both these sets are as such collections very young, for their latest portions date from well on to the last century before Christ.

TWELVE PROPHETS

§ 3. *How many Prophets and Writers?* The title "Twelve Prophets" must not lead us to the mistaken fancy that exactly twelve Prophets are represented in our book. For the Book of Jonah tells, indeed, the story of a Prophet, but it was not written by a Prophet. It might as well have been set among the narrative books. On the other hand, the Book of Zechariah might provide us with three Prophets, for it contains three independent prophetical writings; whereof the latter two have, indeed, titles, but bear

no authors' names. Again, the Book of Joel has been constructed by two different authors; of whom the second simply enlarges the work of the first, and does not name himself. Further, the Book of Micah includes the work of several authors.

Moreover, in all the books of our collection the hands of late editors can be fairly easily noted, with their additions of smaller or larger supplementations, or what we might call "marginal notes." It is scarcely possible to say exactly how many different literary workmen took part in the production of the present form of the Book of the Twelve Prophets.

§ 4. *The Preferable Title.* However, the ancient name, "The Book of the Twelve Prophets," is better than the expression "Little Prophets" or "Minor Prophets." For the latter could easily be supposed to indicate that we find in the collection the work of Prophets of lesser importance, although the expression has been used only to indicate the briefer extent of the various writings so entitled. In reality Amos and Hosea were two of the very greatest of the Prophets of Israel; and also among the others there are Prophets of great importance.

But the expression "Shorter Prophets" is further unfortunate; for the actual quantity of contents in the little books of Amos or of Hosea or Zechariah i.–viii. is very little less than the contents of the really genuine Isaian passages in Isaiah, or than the genuine work of Jeremiah. The unfortunate misnomer arose from the careless supposition that Isaiah and

Jeremiah had written the whole of the books that are called by their names.

§ 5. *The Order of the Books.* The collectors of the books seem to have arranged them in their present order on chronological grounds. Of course it was not very likely that they would always form a correct judgment concerning dates; for the later Jewish scholars had a very small knowledge of history, and they had absolutely no scientifically critical ability.

But before we busy ourselves with the individual writings and authors let us endeavour to get some general preliminary idea of the nature of the certainly remarkable class of literature with which we are about to deal. In present-day literatures there are no prophets in the ancient signification of the term. What then were they? How must we conceive of the Prophets?

II. *PROPHETS*

§ 6. *What was a Prophet?* The persons whom we so designate are called "Nabhis" in the Old Testament: therefore it will be well to set out by a study of this expression.

Naturally a word like this would not retain the same meaning always, throughout a period of seven centuries. Indeed, it would be natural that even men living at the same time might use it in different senses. While Hosea, Isaiah, and Jeremiah consider themselves to be Nabhis; Amos, on the other hand, protests against being so called.

These Nabhis were not a feature in the Israelite religion only, but were to be found among the neighbour peoples; and there could be Nabhis of the Baals as well as Nabhis of Iahweh. But originally they were all persons who had devoted themselves and their lives to religion. Such persons are to be found in all religions, and although, for example, Christian and Buddhist monks differ widely from each other, and so do also dervishes and philosophic mystics, yet they have all one common desire; all are eager to enter into the utmost possible immediate relationship with the Deity, with the Invisible World, with the Absolute Being. They seek a relation therewith that they can realise, a psychical relation perhaps, or it may be even a physical one. Generally they lead a secluded life, either singly or in communities; and they often practise such ascetic chastisements of the soul, through the body, as may produce a certain ecstasy, an alteration of the ordinary condition of the mind into quite a strange one, wherein they are supposed to come into contact with the Invisible World and to receive influences from it.

§ 7. *Their Utterances and Ways.* Among the Nabhis these influences appeared especially in their ecstatic speech, a "speaking with tongues," as the New Testament has it; and this might be either a frenzied stammering, or an utterance in clearly comprehensible language; it might be a human cry full of wondrous feeling of joy, or it might be the voice of the God or the Spirit in the man.

They loved to house about those spots where the Deity had shrines; sometimes in friendship with the priests, sometimes opposing them. Quite often they seem to have disturbed suddenly the regular worship by their frenzied ravings; and the priestly police at the royal temple had authority to set in the stocks such frenzied or crazy persons, whether they were under the inspiration of good spirits or of bad.

Notable men of God were often the centres round which communities of these "possessed" persons gathered themselves; and we may note by the way that these orders did not by any means bind themselves to celibacy. The shrines of Deity were believed to be fountains of divine energy, but so likewise were the so-called Men of God; and these could send that energy streaming like an electric current out upon all their environment, sending it thus sometimes by means of simple bodily contact.

But when such a contact had brought moments of exaltation to a Nabhi, or when he and his comrades had produced for themselves such moments by means of music and the dance, or by other even stronger excitement of the nervous system, perhaps by self-torture, they did not strive to cultivate thereby a piety of life in the Protestant sense, but sought rather for a realised relationship with the world of spirits, which they distinguished from the world of flesh and regarded as something far higher.

§ 8. *Their Deeper Skill.* This mystic craving for intercourse with the Invisible was seldom the only

feature in their life. Probably the Nabhis believed that the Higher Being was wont to employ those psychical human phenomena in order to influence others through them? The Nabhi became the Mouth of God, His Messenger, His Instrument. From time to time there appeared in some of such men the very attributes and powers of Higher Beings: in some this was a constant phenomenon, and they wrought miracles, they saw the hidden secret things, they gazed into the future. Then their own desire and the expectations of the multitude led them farther, and they sought to set in motion all the higher powers. So many a Nabhi sank into the quality of a mere diviner or a magician, the mere skilled adept in secret lore; and while they sought, indeed, to preserve a relationship with religion, they very easily became its rivals. The tale told in Genesis iii. was based on experience: men did succeed in becoming "equal to God" in ability to divine, and the magical elixir of immortality was the only thing that the gods were able to rescue and retain for themselves.

§ 9. *Illustrations.* The record of the encounter of Amos with the priest Amaziah shows how largely the power of second-sight and the quality of the Nabhi were identified or confused with each other. "Away with thee, O Seer," cried Amaziah. "I am no Nabhi [prophet]," answered Amos. And from Micah ii. and iii. it is evident how Nabhis and soothsayers used quite commonly their arts and crafts for their own advantage, and led a parasitic life. On the one hand,

some of them would reveal to some peasant lad or woman all their domestic future for payment of a few loaves or a jar of honey, or perhaps would disclose the whereabouts of some lost asses; on the other hand, some would interfere in affairs of the State, would summon the people to a holy war, or would excite them to a revolution. Strange to say, these various activities are described to us as having been performed by the same persons. No doubt all of them wore the same poverty-stricken appearance. The rich peasant Elisha, leaving house and home to be body-servant to the Man of God, who had thrown his Nabhi-mantle over him, would hardly be distinguishable in dress and appearance from those dancing Nabhis of whom sober folk would say: "But who can be the father of these?" "What wandering rabble is this?"

§ 10. *Were Hosea and his Comrades akin to these?* Must we count a Hosea, an Isaiah, a Jeremiah among these religionaries? We must not answer "No" at once and offhand; for it cannot have been by purely gratuitous chance that Hosea was called "Nabhi," and, indeed, allowed himself to be so called. In actual fact these Prophets had much in common with those ecstatic persons, inwardly as well as externally. For that strong religious impulse which urged the Nabhis on to the quest for the Presence of God was certainly not less quick in the great Prophets; and did not these Prophets give themselves entirely to the service of God, and often venture their very lives that they might carry out His behests?

And they had their ecstasies like the Nabhis. As Isaiah has it in a mysterious sentence, they were "gripped by the hand." They spoke under Divine compulsion (Amos iii. 8; Jer. xx. 7–9, xv. 17); at other times this came with strange sound or appearance (Isa. xxviii. 9 ff.); and frequently they seem to have expressed their utter devotion to the Deity by wearing peculiar dress (Isa. xx.). They strove sometimes also to understand or learn the Will of God by observation of various signs and circumstances, rather than through direct sight and hearing. Herein they certainly approached very nearly the territory of divination and magic, if they did not actually enter upon it.

§ 11. *The Actual Differences.* In spite of all this, the difference between the Nabhis and our Prophets was great and quite manifest.

The essential difference cannot be expressed better than in the words of the Apostle Paul, when he says: "The man in ecstasy edifieth himself, while the prophet edifieth the fellowship" (1 Cor. xiv.). The Nabhi is eager for the mystic's pleasure, the delight of relationship with the Deity, and all for his own sake; while the Prophet has been called of God, for the service of the people. It follows that in the case of the Nabhi it is the man who takes the initiative; with the Prophet it is God who begins. Above all it is clear that the nature and work of the Prophet are essentially moral, although certainly the man stands in a mystic area; and his atmosphere is not that of mysterious motives.

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and psychic bliss, but is rather that of clear action of the will, God's Will and the will required in man.

Hence also it can be understood why the Prophets, especially the earlier among them, resisted to the utmost everything in the ways of the Nabhis and priests that tended to drag religion down to the merely sensuous level and to keep it there. Israel's religion became the highest and the purest religion of the ancient world because Israel's God was a moral personality with a clear and conscious will. Out of this fundamental character prophecy in Israel was born; while, again, such prophecy increased that moral character immensely.

§ 12. *Not Morality, not the Moral Impulse, was the Originator.* But we must guard against the very common mistake of supposing that the moral impulse was in itself the creator of the prophecy, and that therefore the religion furnished only the unimportant form and colour for it. For the Prophets were no mere teachers of morality, nor were they founders of ethical systems. It was the students of "Wisdom" that set such a task for themselves. Again, they were not statesmen, or even political organisers, although they directed their utterances chiefly to the leaders and the guiding upper classes of the people; indeed, they were not patriots in the ordinary sense of that word. Certainly they were interested in righteous government and administration of justice; especially were they most warmly devoted to the protection of the poor and the oppressed. Yet they were not lawgivers, nor social reformers;

although, indeed, the persons who tried to be lawgivers by constructing the elder books of law learned their opinions from the Prophets. They could not be any of these things which we have said they were not, because by their very nature they were moved by ecstasies; and those who live by ecstasies are useless for drawing up systems, or for organisation, or for the regularly ordered guidance of State or church. The moral imperative can produce strong feelings, and moral ideals can cause high enthusiasm, but they cannot produce ecstasies: these are actual inspirations. The Prophets were convinced that their ecstasies came directly from the Personal God.

§ 13. *The Divine Purpose in the Prophecy.* The aim of God in it all, or the end He was believed to seek, may be formulated in a pair of short sentences, thus: the task of the Prophets was in the first place to proclaim what Iahweh purposed to do; and in the second place to declare the reasons for those purposed deeds. The former was the chief matter, and gave the real contents of the inspiration which the Prophet received; but the latter occupied the greater space, at least among the elder Prophets. The former produced the eschatology of the later days; the latter was the source of the Law.

The great declaration of the elder Prophets was, "Iahweh is about to destroy even this People." The reason for this Purpose of God was the moral and religious debasement of the People, as we might easily suppose, and as we read on every page that an Amos,

a Hosea, an Isaiah, Micah, Zephaniah, or a Jeremiah wrote. Then at the exile there came a change in the chant; for the first words of Second Isaiah are "Comfort ye, comfort ye, my people." After this we do, indeed, often find judgment and punishment threatened; but the object then is to explain why the expected restoration is constantly delayed, and to urge the removal of the causes of this. It must also be said that these later writers busy themselves a great deal with the decrees of God concerning destruction of His enemies, and in the end also with the ruin of all the kingdoms of this world.

§ 14. *The Elder versus the Younger Prophets.* It should hardly be necessary to note that, quite apart from these differences between the elder and the younger Prophets, the quality and the form of the inspirations had their history. It needs only a superficial observation to see that the Visions and Whisperings in which Iahweh manifested Himself were much briefer and simpler among the elder Prophets than among the later. These latter give us often descriptions with large detail: so Zechariah had seven visions in one night, and some of these are spun out at considerable length; Ezekiel fills long chapters with minute description of what he has seen in vision. Much is directly instructive, while much is allegorical. Twice and three times in one sentence there may come the cry, "Thus hath said Iahweh," or "The Oracle of Iahweh."

You turn to the elder Prophets, and you find them giving usually concrete, plain, and unadorned words;

so much so that what they say they have seen and what they give as God's Word make on the reader rather the impression of something that has actually happened. They give not infrequently quite definite predictions. It may be at times that ordinary human combinations and calculations have been used involuntarily in the construction of such predictions; but certainly the old Prophets were hardly conscious of using any such methods.

It should not be denied that even among some of these men the influence of a still older Prophet contributed to the new utterance, as well as did the actual personal inspiration of the speaker; but it is only among the younger Prophets that we find the real Epigonic performances, that is, deliberate dependence on elder models, and also something even worse, namely, the mere repetition of ideas and arguments which had gradually become regnant.

The later Prophets show their dependence on the elder ones, both by repeating the "Words of Iahweh" given by those elders in proclamation of what God was about to do, and also by reproducing the instruction, technically "The Directions," given by the elders to the People concerning what the People were to do and to leave undone. The Word of Iahweh took on a traditional form, and a substantiality, so to speak, in the writings of the Great Prophets; and naturally this had a determinative influence upon their like-minded followers. The eschatological system especially, which slowly came into being, remained certainly elastic all

along, and so it could easily adapt itself to all the changing circumstances of the times; yet the chief ideas concerning what was to be "in that day" remained always the same. From Ezekiel onward the Prophets were always referring to the elder predictions, both those concerning what was already fulfilled and those whose fulfilment was yet to come to pass. Deutero-Isaiah emphasises constantly the theory that predictions by Iahweh had always preceded the events of history from the Day of Creation down to the great changes that were just to come about. Then the later publishers of Prophetic literature and the commentators upon it believe that all the visions vouchsafed to men make up together one dogmatic whole, which maintains always a uniform and self-consistent character. Their conception of the unfolding of the course of events is that the story of the world consists of one long succession of world-empires, whereof God has foreseen the whole number, and whose final climax is to be The Kingdom of God, with its Prelude, The Great Judgment.

§ 15. *How then a Law arose.* On the other hand, the Directions of Iahweh concerning conduct which the elder Prophets proclaimed exerted quite as strong an influence; but this worked in an entirely different way in moulding the development of the later prophecy. The method of development was that not Prophets, but Scribes, as Jeremiah calls them, men learned in literature, constructed a Law out of the elder Directions, especially from those of Hosea and Isaiah.

Then they claimed that this came from Moses, who was the eldest of all Prophets; and the King Josiah, with the Leaders of the People, drew up a solemn Covenant erecting this Law into the fundamental Constitution of the Land, in 621 B.C.

We can see this Constitution in the so-called Book of Deuteronomy, or Fifth Book of Moses. Gradually that document changed the old religion of the People into the legalistic book-religion that we see in the Judaism of the New Testament. This reformed religion acknowledged no worship as correct save such as was carried on at the Temple in Zion, and condemned as a worship of false gods the popular, half-heathen services carried on at the many local sanctuaries. The new Way was indeed superior to the old in many respects; but it took away the foundation whereon the elder free prophecy had stood. In the ages after the Exile whosoever wished to speak as a Prophet had to acknowledge the authority of the Book of the Law, either explicitly or by implication. To quote Jeremiah again, the Word of God could have no place over against the wisdom of the Scribes. The sort of Prophet that would please the Scribes might be the pastor, the teacher and guardian of the Law, the churchman; but not the independent apostle of God. Many even tried to do away with the ecstatic element altogether: *see* Jer. xxiii. 16 ff., Zech. xiii. 1–6. In Deuteronomy xviii. 21 ff. the rule is laid down that no man shall be acknowledged as a Prophet until his predictions have been fulfilled; that

is, consequently, until his real power has ceased to be efficient.

§ 16. *Some Prophecy did survive.* And yet centuries passed ere the Law or Written Revelation completely ousted Prophecy, and the Prophets had to succumb before the Scribes. There were some Prophets even away down in the Christian generations; for so long as the Kingdom of God was not manifest, and so long as men still looked day by day, with impatient yearning, for the establishment of the position in the world due, as they believed, to the People of God, so long did the Jewish religion continue to be a religion of the future, in spite of all the perfected revelation of the Law.

Thus the ecstatic element did not pass away; but it took on a different character. Prophecy found it well to enter into a covenant with the learning of the Scribes. The later Prophets go on telling of their ecstasies and their visions; but just in the same measure we can detect reflection and argumentation at work, and study of the elder Prophets is busy, while learned historical combinations and the theological interests of the legalist prevail in the newer compositions.

§ 17. *Of the Later Devices.* From the time of Ezekiel on until the days of the very latest Pseudepigraphers—*i.e.*, those would-be teachers who did not dare to speak in their own names, but attributed their ideas to one or another great person of the past, we find all sorts of artificial devices used to make up for the absence of

real inspiration. A Symbolism of Numbers was constructed; if we should not even say that a Numerical Magic was used. There was an Augury from Signs, and clever Allegorising; all of which belonged far more to the ways of secret societies and secret mysteries than to true prophecy. Thus the apocalyptic sort of writings took the place of prophecy before the latter was supplanted entirely by systems of theology. And apocalypse was based upon interpretations or exegesis of the elder writings, although it claimed to be the inspired science of the Future.

It came to pass at last that the Jews regarded all Prophets as preachers of Apocalypse: even the earlier ones were so, as much as the later were. Each was supposed to have been sent to proclaim to the worshippers of the true God his own particular portion of the Divine Book of The Future. Then since the writings of all were believed to be simply integral parts of a systematic and canonical unity, so each might be used to explain the other. If it seemed useful, the one might be used to supplement and enlarge the other; and so the threatenings of an Amos might be supplemented by the addition of hopeful oracles about the future, that were composed in the very latest times. Why not? they would have asked: did not all come from God? And was not all given in order to picture for men the one and only course of events that He had ordained should come to pass?

§ 18. *The Amount of such Supplementation.* This process of editing the Prophetic Writings, with such

added expositions, enlargements, and supplementation, went on to so large an extent that now no single prophetic writing exists in its original form. Indeed, more than once we find that what was originally not at all the work of Prophets has been thoroughly altered by this supplementing process, and has come to be regarded as prophecy. So when there did arise again a genuine revelation in Israel the scribes and scholars were for the most part quite unable to recognise it as real prophecy; and they became the most bitter opponents of The Prophet of Nazareth. And yet, nevertheless, we have these men to thank for the preservation of the old prophetic literature.

III. *THE FORMS OF THE ORACLES*

§ 19. *Concerning Literary Form.* It should hardly need proof that a constant advance in the literary form of prophecy was most intimately included in this steady development of the prophecies. Of necessity the men of the eighth century wrote differently from those of the second century; and the real Prophet spoke in a different way from the man who published Apocalypse.

§ 20. *They wrote in Verse.* All the elder Prophets, from Amos to Jeremiah, use constantly the forms of poetical rhythm. Certainly they give occasionally brief reports in prose; but even in these the Divine utterances take on again at once the poetical colour. After the Exile there grew up a distinction, in the sense that writers of Apocalypse and those who were con-

cerned chiefly with affairs of cult, or worship, wrote almost always in prose; while, on the other hand, those who still possessed the Prophetic mind, or who sought to keep in close connection with the elder Prophecy, kept to the use of poetic form. Among these poets are Deutero-Isaiah, and the Trito-Isaiah, whom the former influences so deeply; such also are the anonymous writers of the Exile: Obadiah, Habakkuk, Joel, Deutero-Zechariah (Zech. ix.–xi., xiii. 7–9), the Author of Isaiah xxiv.–xxvii., and the semi-prophetic poets of Isaiah xxxiii.–xxxv. On the other hand, we find some prose-writers who try an occasional poetic flight, as, for example, do the apocalyptists and heralds of the Temple-worship, such as Ezekiel, Zechariah, Malachi, Daniel, the Author of Zechariah xii.–xiv., and the Commentators in the books of Jeremiah and Joel. Then in such artificial writings as the Oracles against the Nations in Jeremiah xlvi.–li. we can see both prose and poetry or poetising passages mingled together.

§ 21. *Why Poetry, and why Prose?* It was perfectly natural that those writers should prefer prose who exalted the Torah, its doctrine and its laws, and who sought to fathom the future in a sort of scientific fashion by means of exegesis, combinations, and calculations: that they should write in prose is too natural to need explanation. But why did the old Prophets, and also their imitators, use the poetic form? It was for the same reason that led those who uttered oracles in the old sanctuaries to cast their communications in the poetic

mould, as in the case where Rebecca enquired (Gen. xxv. 23); and which caused men to pronounce curses or blessings in verse (Gen. xlix.). So likewise did the Delphic Oracle and the Sybil speak in verse: the Romans were wont to say, *Vates cecinit.* Conversely the poet proper always claimed to be inspired; and thus we are guided to the explanation of the poetic speech of the oracles. It was held that the language of such voices was not the speech of men, it was "another tongue"; it was the utterance of higher beings that sounded there from the lips of the inspired men. The Pythia, the raving Sybil, the convulsed speaker with tongues, who scarcely knew at times what he was saying, all felt themselves to be the Voices of the Speaking Deity.

Quite as much so did the Prophet and the Poet, who spoke with full control of the senses: they counted themselves to be the Voices of the Speaking God or Spirit. The peculiar rhythm and measure of their prophetic speech was produced by the Higher Being, just as certainly as was the rhythm of a sacred dance; the source of which rhythm seems to have stood in close connection with that of the early poetry.

In the course of time any form of this kind comes to possess an independent vitality of its own, and gradually gives birth to ever-richer measures and rhythms, according to its own inherent laws or nature, until at last the singer devises consciously new forms of his own, that are artificially and carefully invented. The Prophet would, indeed, adhere to the old original and

purely natural forms longer than the profane singer does; but he could not hold himself quite aloof from the influence of all such developments, and then ultimately his prophetic productivity would itself be influenced by these new forms. It might thus come about in the end that prophetic utterances could be constructed artificially, and not by inspiration, just as poems sometimes are.

§ 22. *Of the Metrical Forms.* We have no direct information coming from the very early times concerning metrical forms, and the texts that we possess give us no clear guidance, since they have had to pass through long ages of ill-usage in their coming down to us. Therefore we cannot tell exactly what was the course of development of metrical forms during the thousand years when the Hebrew literature was being formed. On the whole and in general the metres remained always fairly simple, and in the work of the oldest literary prophets we find already in use almost all the kinds of verse that are used by their very latest successors. We can only say that the elder Prophets, Amos, Hosea, Isaiah, seem to regard a careful construction of the stichos, or line of poetry, as of less importance than the later Prophets give to it. It is not easy to say whether the poets proper of those far-away days thought otherwise of this matter, for only a few specimens of really ancient poetry have come down to us, and these few have been badly preserved in most cases.

§ 23. *The Elementary Principle.* The root of all

Hebrew song-schemes is the distich, or double line; whose two halves correspond with each other in both meaning and expression. Take for example this (Amos, i. 2):

It is from Zion that Iahweh will roar
And from Jerusalem that He will cry.

Probably this fundamental form of all poetic diction is intimately connected with the way in which the ancient songs came into being. An improvising singer, or rather more correctly a leading singing and dancing woman, would invent and chant the first part of the double line; to which the chorus would answer by creating the second line of the parallelism, by imitation and variation. The measure seems to have been conditioned or caused by the beat of the dancers' steps; that is to say, it consists in most cases of three beats for each half-member of the parallel pair. Quite likely this indicates that the melody was composed in "viervierteltakt" ($\frac{4}{4}$)—*i.e.*, common time. Josephus calls the distichs "hexameters," because taken together they had six beats. Then two of such pairs of parallels, or, says he, distichs, made up the simplest form of strophe—*i.e.*, exactly the same sort of four-lined strophe which we see in innumerable German songs. Then from such a root grew all other metres, by simple variation of the stichos or the strophe or both.

§ 24. *Various Metres.* Suppose we indicate the stichos with its three beats by "3," and the corresponding distich by "3.3," and so the four-lined

strophe built thereon by "3.3|3.3." Then by alteration of the number of beats we may still have the strophes of four lines each, but with lines or stichoi of only two beats each, or perhaps of four beats. The resulting formula and song would be a "2.2|2.2," or a "4.4|4.4"; where in the former case we get a skipping, dance-like movement, or in the latter a solemn and majestic chant. Again, there might be a plan of alternation of stichoi of various lengths; and we should get the measure "3.2|3.2," which was a special favourite. On the other hand, measures such as "4.2" or "4.3," or, again, "2.3" and "2.4," seem never to have been used. In a very few quite late compositions an apparent effort to copy the Greek hexameter has led to the use of a stichos with six beats; but here there was always a cesura required, and therefore the whole took on again the form of the original genuine "Hebrew hexameter," with a parallelism of its two halves.

The simple plan of using four lines in the strophe could also be altered. So two, or perhaps three, of such sets of four lines might be placed together; and a stanza of eight or of twelve lines would be constructed; but here each set of four lines, and even each distich, preserved a certain independence. When the plan of longer strophes was used, there was generally a refrain put at the close of each, or the opening and the close of each strophe were in the same words; so that the whole was bound together, so to speak, in a strict framework. Then again the common rule

that there should be four lines could be given up, and a set of three distichs could be set one after the other, so making a six-lined stanza; and it happens at times in late compositions that a three-lined strophe occurs where the distich has been simply enlarged into a tristich. Then there occur quite artificial forms of the strophe wherein distichs and tristichs are set together; in these sometimes two distichs make the body of the verse and a tristich follows as the conclusion. The formula is then "3.3|3.3|3.3.3," or it may be "3.2|3.2|3.2.3"; or perhaps this last may be "3.3.3." So we might proceed, but it is unnecessary to set down all the possible forms; the general result is that Hebrew metres were developed in a fairly organic manner from quite simple foundation forms. But it is not possible to compare the system with the highly artistic forms found in Greek poetry.

§ 25. *Of Modern Metres.* It is impossible to give any accurate opinion concerning the question whether the ancient poetry ever used iambics, anapæsts, trochees, or dactyls in their metric methods. For it is very doubtful whether the method of accentuation that appears in our present texts reproduces correctly the ancient Israelite accentuation; and what little we know concerning the instrumental accompaniment of Hebrew song will scarcely tell us anything beyond the fact that instruments which merely struck the beat were the chief things employed, at least in the ordinary poetry of the people. We may mention this in addition, that, apart from the occasional use of alliteration, real

rhyme appears extremely seldom; the only example of a four-line stanza with fully purposed and completed rhyme occurs in Hosea viii. 7, which seems to be a children's song that has been interpolated at a very late date.

§ 26. *Of Strophes.* Poems with no division into strophes—or stanzas, or verses—occur very rarely: the existing few seem to be mere efforts to copy Greek fashions.

All the compositions of the elder Prophets are short. Some of them, uttered probably as impromptu, or epigram, or motto, have only one four-lined stanza. Even the entire books of those old Prophets were small: they were not very fertile writers, and none of them can be compared in this respect with the prose-author Ezekiel. On the other hand, not a few among them are poets of the highest rank, such, for example, as Amos, Hosea, Isaiah, Jeremiah, Deutero-Isaiah; and as such they ought to be well known.

They are certainly more than poets for us: they are the spokesmen of the most exalted religious ideas, and of the most powerful Divine forces that ever appeared among men before the advent of Christianity.

IV. *OF THE INDIVIDUAL PROPHETS*

§ 27. *Of Amos, Hosea, and Micah: the Three Eldest.* The three oldest authors in the Book of the Twelve Prophets are Amos, Hosea, and Micah.

And these are also the most important of all.

Possibly they were not actually the first writing Prophets; for their style betrays so little of the ways of beginners that we ask involuntarily whether they may not have had even some very notable forerunners. But we know nothing at all of any such forerunners; and indeed we should have known nothing of the existence of an Amos or a Hosea had not their own writings told us of them. Unfortunately, the information about them given even in their own works is so slight that we cannot construct from it any biography of these great men.

§ 28. *Of Amos.* The home of Amos was in the Judæan town of Thekoa, on the edge of the great Judæan desert. He appeared as a Prophet in the days when Jeroboam II. had won many a victory of various sorts over the old hereditary enemies, the Syrians of Damascus; so we may place him in round numbers about 750 B.C. He was not a Nabhi, or "Religionist"; he was not even one of the "Comrades of the Nabhis." Iahweh had taken him from following the sheep to the end that he might warn His people of their coming destruction! A terrible proclamation indeed it was with which Prophecy entered upon its great course!

Amos does not hold that the worship of false gods and a departure from Iahweh are the reason for this prediction. On the contrary, Israel was serving Iahweh most diligently with offerings and excited songs; and they were counting on the coming of "The Day of Iahweh," that day when their God should appear, and should give His people great victories.

But Amos says that the people are demoralised; the people of higher ranks are oppressing the poor; they are gluttons and wine-bibbers; the old simple manners have gone. Therefore it is that the people are to be carried away into slavery, and the land is to be laid waste. Amos has heard the lion roar: in visions he sees the coming ruin. He does not infer the approach of destruction merely because of the political situation, or on account of the steady westward marching of Assyria: it is Iahweh Himself alone who works all, and He will do far more than any human enemies could do.

The evil cannot be turned away; for past chastisements have never wrought the needed change. Sacrifices cannot alter the mind of Iahweh; He hates them, and they are no essential part of religion; for in the time of Moses there were not any such. True service of God consists in just and righteous conduct; Iahweh maintains His special relationship with Israel, solely because He purposes to make of them a moral folk. Amos considers he is saying nothing new when he proclaims that the true religion of Iahweh must have a purely moral character. Perhaps there were many among the homely shepherds of the Judæan desert who thought just as he did. But when he proclaims his Oracle of The End of Israel he is conscious that this is something new. Both the terrible prediction and the moral reason for it were of the utmost moment for the times that followed.

Amos was the Prophet of wrath; therefore he writes

with severe, never-hesitating pen. Yet he is always so grandly clear in his meaning that this eldest of the Prophetic authors is the easiest to understand among them all. Some have said his style is that of a peasant; and certainly he is a representative of the fashion of life that was common among the rough shepherds and peasants, and he speaks with unpolished plainness. He never spares even the coarsest word as he attacks the great ladies of Samaria, or the distinguished priest at the temple of the king. If you will, he is the champion of the earlier uncivilised Semitism against the decay of morals and the apeing of foreign fashions among the upper classes of the people. But he can handle his language with a master's skill; every sentence is full of meaning, and every word strikes the mark. This reforming soul belongs among the classic writers of Israelite literature.

§ 29. *Of Hosea.* Hosea of the northern kingdom of Israel, a somewhat younger contemporary of Amos, preached also in the reign of Jeroboam II., and under his son Zechariah, and then under Menahem after the murder of Zechariah. As a man and as an author Hosea stands in many ways in striking contrast with the great Judæan Amos. He is tenderer, more sensitive, and also more gifted in mind than the herdsman of Thekoa. He was controlled by his feelings more than by strong will; and therefore he was inclined to find guidance and support in the reason and in knowledge, like many a man whose nature has a peculiarly large share of emotion. Hosea practises his poetic art

with more conscious purpose than does Amos, and perhaps he was a more "cultured" man. But he does not write so vividly, nor so surely striking the point, as does the other. He is just as eager a reformer; but he has a somewhat narrower spirit. One feels often that he is clinging to a somewhat older stage of religious development than Amos would do, in respect to this or that matter; and then he seems farther away from us than the older Prophet does. Yet he forms also a remarkable supplement to Amos.

He seems to have consecrated himself entirely to the work of the Nabhi; he even receives the woman he is to marry from the direct command and indication of God, and he sees in the unhappy result of his union with her the divinely purposed symbol of the relation between Iahweh and Israel. For the land of Israel, conceived as a person, falls into adultery with the little local deities who, as Israel fancies, are the givers of their corn, their wine, and their flax; and thus the land is untrue to the real spouse, Iahweh. The children of the land, the Israelites, shall therefore pay the sore penalty, when Iahweh strips the woman naked, by making the land desolate.

It is remarkable that the usurpation by King Jehu is regarded by our Prophet as an act of adultery; although that usurpation had been inspired by Men of God of an earlier time (*see* 1 Kings xix., and 2 Kings ix.). Here Hosea was directly and plainly contradicting the popular writings concerning the Acts of Elijah

and Elisha, narratives doubtless written in Hosea's times.

From chapter iv. onwards the Prophet deals, no doubt, with the times of King Menahem. In chapter vii. he describes the murder of King Zechariah, and the unhappy politics of the parties who lean, some of them upon Egypt and some upon Assyria. His oracles throw many a side-light on the condition of affairs among the priests, the Nabhis, and the mass of the people. Israel has grown grey-haired and old through her intercourse with the foreign nations: the Assyrian Emperor will soon destroy her. For Iahweh is not going to defend her: rather will He be Himself the Disease of Israel and the Running-Sore in Judah. Then shall the people seek after Him, but all in vain; for He is not the easy-going, thoughtless Being that Israel dreams, a God who of course can strike, but is sure to heal immediately as soon as any one cries to Him.

And yet, in spite of all these indictments, Hosea's heart is so moved with glowing compassion for his folk that he begins to doubt whether the purpose of Iahweh to destroy Israel is as unalterable as he had thought! He has a strange inward depth of soul, and he feels that Love is the very highest element in religion. He becomes a very embodiment of the remarkable exclusiveness that always accompanies such a love; and so the great-hearted simplicity of an Amos in acknowledging the value of all foreign peoples is entirely unthinkable in Hosea. His idea is

that the relation between Iahweh and Israel is that of a pair of lovers, and that therefore it excludes utterly any intercourse with other gods or peoples; so he anticipates in a measure the later conceptions of the nation as quite separated from the world, and changed, as it were, into a spiritual People of God.

In addition to his conception of the wedded relation between Iahweh and Israel, he has other notable teachings: such are his declarations concerning local shrines, symbol-worship, his demand for knowledge of God, his historical references, and his argumentative application of these, all of which were used and enlarged by later Prophets and Lawgivers.

Hosea is certainly, like Amos, one of the truly great poets of Israel. Many a tender lyric, many a moving song, and many splendid pictures hold fast the soul of any reader who knows how to lift his thoughts over into the strange world of this Prophet.

§ 30. *Of Isaiah.* Ever more sure and terrible grew the Assyrian storm. Hosea's writings are more full of it than had been the pages of Amos. The times of the still younger Isaiah of Jerusalem were entirely submerged in it: but we are not to study here the kingly figure of that great man.

§ 31. *Of Micah.* Micah's name was really Micaiah: he was a younger man still than Isaiah. He was a citizen of Moresheth-Gath, in Western Judah; and according to Jeremiah xxvi. he prophesied under King Hezekiah.

He seems to have written both the prophetic poems

found in the first chapter of the book named by his name, before 722 B.C., the year when Israel was destroyed. That is to say, he lived and wrote before the terrible annihilation of the northern kingdom of Israel. These compositions cannot be compared with the poetry of the three elder Prophets described above, either for their literary worth or their contents; and they indicate fairly certainly that their writer was comparatively young. All the higher must we set the poems given in chapters ii. and iii., which indict the rulers and the prophets and the priests of Judah, and then utter a noble conception of the moral mission of prophecy. The fearful prediction of chapter iii. 12:

> *Zion shall be ploughed like a field:*
> *The Temple-mountain shall become a lonely*
> *shrine in a forest,*

helped in after-years to save the life of Jeremiah (*see* Jer. xxvi.).

It is not so easy to say whether the four poems in chapters vi. 1 to vii. 7 can be attributed to Micah. The proposal of the people to appease the wrath of Iahweh by child-sacrifice can be best explained as coming from the time of King Manasseh; but the reply which Iahweh gives to this proposal might certainly be attributed to Micah. And yet the passages in question could all belong to some other unknown Prophet, who would be a late follower of the men of the first great period of written prophecy. So this unknown writer would then fill out in a sense the blank between

the Prophets already named and the pair that follow.

§ 32. *Of Zephaniah.* Zephaniah, Nahum, and Jeremiah were the Prophets of the Kingdom of Judah as it neared the end. Jeremiah's activity lasted through the forty years previous to the destruction of Jerusalem by the Chaldæans in 586 B.C. After that catastrophe he seems to have ceased from all preparation of written oracles, although he did not cease from prophesying. Into the volume called by his name there were gathered a large mass of writings by later hands which came to be counted as written by Jeremiah. And again, in the very latest Old Testament ages, a still younger set of compositions were woven in among his writings: so great was his importance.

About the same time as Jeremiah there stepped into the arena another Prophet, Zephaniah: the genealogical notice given in chapter i. suggests that he may have belonged to a side-line of the royal family. His little book was written probably about 626 B.C., before the Deuteronomic reform of 621 B.C. and before the collapse of the Assyrian empire. The book makes the impression that its inspiration came to the writer through the ravaging of those hordes of Scythian robbers who poured down the coast of Palestine, and away past Judah, in the year 626 B.C. Zephaniah is an evidence of the influence and the result of the work of the great Prophets of the eighth century. He announces, as they had done, the coming of that terrible Day of Iahweh which is to break over Judah

and all other nations, and which is already beginning to take on the appearance of a Universal Judgment. In Zephaniah's writings can be seen already some early germs of coming Eschatological dogma. Many a detail of his picture of the times is so full of interest and value that we must greatly regret the fact that so few of his utterances have come down to us.

§ 33. *Of Nahum.* Nahum describes the fall of the Assyrian empire and the destruction of that lions' den the city of Nineveh, which was overthrown by the wild Medians. His writing is full of power and fire, and has often been imitated; but it is rather poetry than prophecy. It is characteristic of Nahum in this respect, that he summons and urges Judah to celebrate festivals and payment of vows, at the very time when Jeremiah is predicting the inevitable ruin of his people.

§ 34. *Of the Exile.* After the fall of Assyria Judah became at once the prey of the Egyptians, but only for a little time. Then the Chaldeans seized her, and ere long they carried off into slavery all her people of higher rank, in one slave-band after another. In the first of these slave-bands was the Prophet Ezekiel. He was the most eager of the supporters of that movement to establish a Law, which Jeremiah had opposed. Ezekiel was also the founder of Apocalypticism; and he was withal the most fertile composer in the whole range of the Old Testament literature.

Shortly before the collapse of the Babylonian empire the great Unknown Writer whom we call Deutero-Isaiah wrote the fortieth to the fifty-fifth chapters

of the Isaiah Book, with its magnificent poetry, its songs of the Only True God Who is to march to Zion at the head of the returning People, and with its predictions that by the hand of Cyrus, the Messiah, God is to destroy all the kingdoms of the earth, and to subdue all mankind to Himself and to His People.

Probably about the same time were composed those visions contained in Isaiah xxi., which have a peculiar character all their own; and at the same date also the powerful prophetic poems of Isaiah xiii. 2 to xiv. 23. Nevertheless, no part of our Book of the Twelve Prophets is due to the Chaldæan period; doubtless because the Books of Jeremiah and Ezekiel were too large to be included with the Twelve, and those other writings now contained in the Isaiah collection were anonymous and therefore were not suitable.

The first century of the life of the post-exilic community began in the year 538 B.C.: in this century the anonymous work in Isaiah lvi.–lxvi., which we commonly call Trito-Isaiah, was incorporated into the Isaiah Book.

§ 35. *Of Haggai, Zechariah i. to Malachi iii., and Obadiah.* In the same period, on the other hand, the several writings—or perhaps, to speak more exactly, the collection of writings—called Haggai, Zechariah i. to Malachi iii., and Obadiah were incorporated in the "Book of the Twelve." We might coin the word "Convolute" as a fit expression for the writings contained in Zechariah i. to Malachi iii.,

meaning thereby to indicate that it is really made up of four separate and independent books.

The post-exilic days carry a peculiar appearance all their own; inasmuch as devout Jews felt, on the one hand, that they could look upon the ruin of Judah and Jerusalem as a full penance for all the great faults of their past; but, on the other hand, they were always looking in vain for the promised glorious Future. It seemed a time of interim, a twilight that would never change into the full light of day. Ever and anon hope sprang afresh, and awoke each time as if now truly alive; but the hope sank always back again into a half-sleep. Meanwhile the national leaders were endeavouring to fashion their Law into completeness, to heal national injuries, and to ward off dangers. They sought to sketch out a proper plan for the coming General Judgment of the World, and for the true Kingdom of God; they busied themselves over dogmatic formulations of these ideas, with abundant enlargement of their details. The Torah-teachers, the Prophets, and the Apocalypse-writers worked into each other's hands. So in this period we meet a class of Prophets with a definite and prescribed aim, who steadily work out their exegeses, their calculations, their colourings, and who are very different men from the great ethical idealists of the days between Amos and Jeremiah. Those idealists had sought to find the eternal path which all mankind ought to follow: these latter were looking for the rule of all the world by Law and Judaism. We have already

mentioned the fact that these champions of Law and Temple-worship wrote usually in prose ; as their model, Ezekiel, had done.

§ 36. *Of Haggai especially.* Among these prose-writers in the last quarter of the sixth century Haggai and Zechariah were the first ; and, just like Ezekiel, they give always the exact date of their revelations. Haggai appears first in 520 B.C., and he considers it to be his great task to speed on the building of a Temple. He tells us that until the people began this sacred work all their more secular business went wrong ; but as soon as they had laid the Temple's foundation-stone everything began to be better. Iahweh was soon to overturn the empires of the world, and to bring their treasures to His Temple ; and He would set up Zerubbabel as His representative on earth. What would Amos or Jeremiah have said to this sort of Word of Iahweh ?

§ 37. *Of the First Zechariah.* Four different sets of prophecies are contained in Zechariah i.–viii., ix.–xi., xii.–xiv., and Malachi i.–iii. ; and the four seem to have been regarded at one time as really all belonging to one book. The second and third sets must be laid aside for the moment as belonging to much later dates than the other two.

The author of Zechariah i.–viii. was named Zechariah-the-son-of-Berechiah, and wrote in the years 520 and 518 B.C. ; he takes for his task much the same line as his contemporary Haggai had taken. But he has a much larger imagination than

Haggai; and so he gives, in his series of visions, interesting pictures (1) of the expected rebuilding of Jerusalem and the Temple; (2) of the removal of any still remaining fault; (3) of the expulsion of all sin and godlessness; (4) of the destruction of the world-powers that had ruined Judah; and (5) of the elevation of Zerubbabel and the Great-Priest Joshua to supreme rule. He is the second notable writer of Apocalypse; and he paints into his conception of the Invisible World all manner of novelties, some taken from the popular beliefs of the time, such as that of "The Satan," while some are new figures of his own creation, such, *e.g.*, as that of the heavenly Post-Riders. Zechariah predicted that Zerubbabel would be crowned king; but this was not fulfilled, and so later hands have substituted the idea of the exaltation of a future Messiah in Zerubbabel's stead. The book is of extraordinary importance for our knowledge of that remarkable conception of the world which Judaism gradually built up, partly out of its own native ideas and partly out of ideas borrowed from other sources. For in course of time those Jewish conceptions of the world became dominant Christian conceptions, and remained so throughout the whole of the Middle Ages.

§ 38. *Of Obadiah.* Perhaps Obadiah's prophetic poem concerning the Edomites is not much younger than Zechariah i.–viii. It chants of the expulsion of these Edomites out of their own land by Arab tribes, in punishment for the share they had taken in the destruction of Jerusalem.

§ 39. *Of Malachi* i.–iii. The anonymous Prophet who wrote Malachi i.–iii. (i.–iv., Engl.) regards that catastrophe of Edom as a thing accomplished. The peculiar name "Malachi" was probably given to the writer by later students, who caught the idea from Malachi iii. 1. The writer was a contemporary of the Trito-Isaiah (Isa. lvi.–lxvi.): he deals with those evils in the post-exilic Jewish community which Ezra and Nehemiah are said to have done away, and therefore he must have written about 460 B.C. He is an eager defender of purity of worship, and he disputes with his opponents like a veritable scribe. Like Haggai and Zechariah, he writes in prose; and only occasionally does he rise to a somewhat poetic vein, as especially when he pictures the cleansing Judgment that is soon to come. The book is important enough for the history of its times: its diction and its choice of themes show how the elder prophetic speech was tending to pass away as the pulpit rhetoric of the synagogue arose. It should be noted that the little book begins so abruptly that it seems to be only a fragment—probably the closing part—of some larger work.

§ 40. *Of Literature after Ezra and Nehemiah.* Ezra and Nehemiah introduced a new Book of Law, the so-called Priestly Document ("P"), which is contained chiefly, combined with other documents, in Exodus, Leviticus, and Numbers. The object of this introduction of "P" was to plant Judaism on a firm basis, and to remove entirely those evils and dangers

against which Malachi and Trito-Iṣaiah had striven. When this object had been attained by Ezra and Nehemiah, then the Prophets were free to give themselves to the new task of expounding the meaning of historical events, and of predicting their result that lay hidden in the future. They set about developing their eschatological system; and at the same time they were busy cultivating among their hearers an eager devotion to the Law. We have in the "Book of the Twelve" only two little books that date from this period, the fourth century B.C.; although a few anonymous prophecies and poems of those times have been inserted into the Isaiah collection. The two Prophets of the century are Joel and Habakkuk.

6 § 41. *Of Joel.* We are not, indeed, quite certain whether the Book of Joel does actually belong to this century. In a series of poems the writer describes a great plague of locusts, and he summons the priests and the people to prayer for help from God in the trouble. He must have written at a time when a single failure of harvest might still bring the Temple-worship into danger, by depriving it of sacrifices; therefore the community around Jerusalem at the time must have been small and poor. The prophetic element falls quite into the background in the original writings in the book; it was only some late commentator and supplementer that added paragraphs linking up those locusts with the Day of Judgment.

§ 42. *Of Habakkuk.* On the other hand, we can tell exactly and with certainty the date when Habakkuk

composed the six poems of his little book. He says that Iahweh has done a deed which no one would believe possible except those who had experienced it themselves. He tells of a people close at hand, who are rough and ready, quick and cruel, and who are conquering all the world : they laugh at kings and fortified cities, and catch nations in their net as a fisher nets his fish. These warriors are the Macedonians ; or, as the Jews called them, "the Kitteans." For they march from the west to the east, and they have poured out from Gomer, *i.e.* Cappadocia, into the world that is known to the Prophet. The singer gives the character of the leader, who is of course Alexander, in the last poem but one ; and in the final song he threatens that prince with sudden destruction. The little book must therefore have been written after Alexander's victories on the Granicus and at Issus, and after his conquest of Phœnicia and Philistia, and perhaps after that of Egypt also. Perhaps it was composed before the battle of Arbela ; that is to say, somewhere about the year 332 B.C.

The book does not, indeed, fail to exhibit the religious views of post-exilic Judaism, yet it has more of the real prophetic nature than most of the other post-exilic prophetic writings. One special characteristic is that the author has a fellow-feeling for the whole of mankind, and not for Jews only. He presents also a lively conception of the moral government of the universe as regulating all the affairs of men. The great phenomenon that arose before his eyes in the mighty

Macedonian came, no doubt, too suddenly upon him to allow him to estimate its significance correctly.

§ 43. *Of the Greek Era.* Habakkuk had feared the worst at the hands of the Kitteans; yet the Jews were not worse off, under the rule of the Ptolemies in Egypt, than they had been under Persian rule. So it came about that the third century B.C. ran on fairly peacefully for them, at least after the wars of the Diadochs were ended; and therefore the century afforded very little occasion for the prophetic discussion of the movements of affairs.

But all this was quickly altered when the second century B.C. opened and the Seleucid rulers of Syria seized the territory of Palestine. Then Antiochus IV., called Epiphanes, treated the office of High-Priest as a piece of goods to be sold to the highest bidder, and finally conceived the idea of forcing Greek culture and religion upon the Jews. Now a host of prophecies and apocalypses sprang into being, because of the desecration of the Temple, and through the wars with the "Grecians" that dragged along through more than half a century, broken only occasionally by brief times of rest.

§ 44. *Of Deutero-Zechariah and Trito-Zechariah.* In these years was composed the Book of Daniel, also a number of anonymous writings appeared that became incorporated into the Isaiah Book; and finally there belong here the two little books we call Deutero- and Trito-Zechariah. We find them in our "Book of the Twelve Prophets," interposed between Zechariah and the work called "Malachi."

Deutero-Zechariah is the author of Zechariah ix.–xi., xiii. 7–9. He seems to speak in his last poem (xi. 15–17, xiii. 7) of Alkimus, the High-Priest in 162–160 B.C. This man was a friend of the Greeks, and was put in office by them; but he treated the "Saints" very badly, and was attacked by the Maccabæan party. The semi-allegorical poem in xi. 8 ff., standing just before that last, treats of the shameful conduct of the "bad shepherds" Jason, Menelaus, and Lysimachus, who sold the Jews to the Syrians. The gloss in xi. 8 seems to allude to the deposition of these men. The most eager efforts of the Maccabæans, partly crowned, indeed, with success, were aimed at the inclusion of Philistine districts in Judæa, and also at conquering some Ephraimitic territory, which is mentioned in the previous poems; where we read of the heroes fighting against the Syrians with their stone-hurling machines, which the writer calls "slingers." They fought victoriously, and led back to Judæa with exultation colonies of Jews which had been isolated and oppressed.

The writer is not so deliberately secretive, "cryptic," as the author of the Daniel Book had been, who wrote a few years earlier; yet a great deal of his utterances remain mysterious enough for us. Singularly he always uses one particular kind of verse, namely, the three-line metre, with three beats in each line; except only in the doubtful little poem in xi. 1–3. The work is busied mostly with the affairs of the author's own times; but he does mention the hope

for a coming Kingdom under an Anointed One, and he utters also the hope for a return of the "Diaspora"—*i.e.*, those Jews who were scattered up and down in the world.

Quite different is the little work contained in Zechariah xii., xiii. 1–6, and xiv., whose author we may call Trito-Zechariah. Here we have an Apocalypse; and, like most Apocalypses, it is written in prose. Possibly its author was moved to speak by the suffering that Jerusalem had to endure in the earlier years of John Hyrcanus (135–105 B.C.), under the cruel treatment by Antiochus VII., called Sidetes; but he he sees in such troubles only the prelude to the final awful crisis which Jerusalem is to experience, and wherein she is to be almost utterly ruined. Then the writer describes, in fantastic sort, the sudden change that shall come over all things when Iahweh Himself shall enter into the contest; and he tells of the wonderful days that shall follow in Jerusalem, when that city shall be the home of Iahweh and of all the heavenly hosts, and shall be the centre of all the world. The writer is an enthusiast for worship and for ceremonies of all sorts. He speaks of the "House of David," but by that term he means doubtless the Hasmonean princely dynasty. The allusion he makes in xii. 10 to "one who is pierced," and for whom all the noble families are to mourn, seems to refer to the High Priest Simon, who was assassinated in 135 B.C.

§ 45. *Of Additions and Interpolations.* We have thus seen that the dates of some of the authors of these

various writings stand quite late and even far on in the second century B.C. Jesus Sirach mentions the "Twelve Prophets," Sir. xlix. 10; but he cannot have known all of the writers we have considered. The same view must be taken of most of the other interpolations and additions that we meet in some parts of our collection which we have not yet mentioned. The most important of all the interpolations is the writing contained in Micah ii. 12, 13, and iv. 6 to v. 14 (Engl. 15): it consists of four poems, to which are added certain prose passages; probably the whole was once an independent booklet, or a part of such. The insertion describes the return of the Diaspora—*i.e.*, the Scattered Jews; the coming glory of Zion, which is only to follow after sore oppression; the reign of the Anointed One; and the repulse of Syria. Clearly it could not have been written until the midst of the Maccabæan period. The first of the poems has been separated into two parts, as it now stands, the cause of this division being doubtless the still later insertion of the poetic passage Micah iv. 1–5, a passage which is to be found also in Isaiah ii. 2–4. The object of this farther insertion here was to provide some soothing words to soften Micah's terrible threatening against Jerusalem and its Temple which stand in iii. 12.

In Amos iv. 13, v. 8, 9, and ix. 5, 6 there are inserted fragments of a poetic composition concerning the Glory of Iahweh as Creator; and this little work has quite an independent character of its own. So also has the alphabetically arranged poem in Nahum i. 2 ff., the

end of which has been badly injured. These two passages, in Amos and Nahum, were never meant to be counted as prophetic compositions ; they were copied down in the places where they now stand only to save them from loss, but unfortunately this effort to save them has done a good deal of mischief to the writings of the actual old Prophets.

§ 46. *Of Appendixes to Amos, &c.* Many other kinds of additions were made to the sayings of the pre-exilic prophetic works by their editors : these are chiefly to be found as appendixes to the Books of Amos, Hosea, Micah, and Zephaniah ; although, indeed, a few have been set into the opening chapters of Amos and Hosea as well. The effort has been made in the following pages to mark these additions clearly, by the use of special type ; it is therefore unnecessary to enumerate them here in detail. They are always of a comforting nature ; and they were intended to cheer the Jews, and to encourage them to endurance amid their sore experiences in the second century B.C., by pointing them to the coming great dawn of good fortune, just when they had been reading the old Prophets' threatenings of judgment and their warnings to be obedient, along with the prophetic expositions of the causes of the past heavy strokes and misfortunes. So the predictions of evil to come upon the neighbouring nations were written and inserted for the same purpose. We have already considered and explained above how the editors did not dream that they were implying anything that was not quite true when they added

these appendices. Indeed, two of the later booklets, namely, the poem of Obadiah concerning Edom and the poems of Joel concerning the locusts, were only made into actual prophetic writings by the additions made in this way. The extensive apocalyptic additions to Joel, written in prose, like most of such utterances of the apocalyptic sort, remind one often of Trito-Zechariah's fantastic picture of the future.

§ 47. *The Innumerable Smaller Additions.* It is not possible to consider in detail here the innumerable smaller additions, the brief inserted remarks and comments, and the marginal glosses. It is worth mentioning that there is often here and there a token that this or that particular passage taken from our various booklets was used among the songs in public worship, as, for example, was Habakkuk iii.; or perhaps portions were used for the readings in the synagogues (*see*, for example, Zech. iv. 8, vi. 15*b*, vii. 8). The old original texts suffered many an injury in the long course of the centuries, and they became seriously altered by multitudes of additions. Sometimes, too, they were greatly changed in nature by intentional corrections, as, for example, by the insertion of the idea of the "Anointed One" in Zechariah. It must never by any means be forgotten that the men who published these writings were not at all critically schooled philologians, or students of the history of literature. They were simply the Jewish theologians of long ago; and they had always a practical aim in their collecting and editing of "The Twelve Prophets,"

that object being, as the son of Sirach says, "To help Jacob to healing and salvation, by kindling a genuine hope."

§ 48. *Of Jonah.* Probably the beautiful little Book of Jonah was added only in order to complete the full number twelve. By right it does not belong to our collection at all; for it is not the work of a prophet, and it contains no prophetic utterance save the cry, "In three days shall Nineveh be destroyed." It belongs rather among the Stories of the Prophets, a class of literature that had once quite large contents. Other existing remnants of these stories are incorporated in the various narrative and prophetic books.

The little book tells how the Prophet Jonah, who is described in 2 Kings xiv. 25 as a contemporary of Amos, received one day from Iahweh the command to go and announce to Nineveh, that great city too great for man to measure, that it was to be suddenly destroyed. Jonah tries to escape this duty by flight to the far-away land of Spain; because, he says, he knows how long-suffering and gentle God is. But his effort to escape is made in vain. Then he is sorely annoyed by the immediate conversion of Nineveh, and by the grace of God that is extended to the repentant city. But now Iahweh teaches him in drastic fashion that God cannot so easily destroy entirely a great city, with all its little children and its cattle too.

The writer is seeking to teach tolerance and humanity to his fellow-men about him. The humorously exagge-

rated picture of hot-headed Jonah is meant to represent those very eager persons who would have liked dearly to root out without mercy all the heathen and the godless peoples root and branch: in Jonah they will see with amusement a picture of their own folly, and will learn to understand the long-suffering of God. The humour with which the story is told, and the fairy-tale colouring that is thrown about the whole, lend a gentleness to the satire and to the serious lesson that is given to blind fanatics. The booklet must belong to a late date; but it was nevertheless pretty certainly well known to the author of Sirach xlix. 10. Some still later hand inserted the psalm found in chapter ii.

§ 49. *Tables of Arrangement.* The order in which the separate little books follow each other in the Hebrew Bible is not the same as the order in the Greek Bible. In the following pages of translation we have given an arrangement which differs from both of those, thus:

Amos	pp. 53 ff.	Joel	pp. 205 ff.
Hosea	pp. 81 ff.	Habakkuk	pp. 219 ff.
Micah	pp. 117 ff.	Deutero-Zechariah ix.–xi., xiii. 7–9	pp. 233 ff.
Zephaniah	pp. 139 ff.		
Nahum	pp. 153 ff.		
Haggai	pp. 165 ff.	Trito-Zechariah xii., xiii. 1–6, xiv.	pp. 245 ff.
Zechariah i.–viii.	pp. 173 ff.		
Obadiah	pp. 189 ff.		
Malachi	pp. 195 ff.	Jonah	pp. 255 ff.

The following list, however, is arranged as is usual in our English Bible, and so it will help the reader to find any book he may seek :

Hosea	pp. 81 ff.	Haggai	pp. 165 ff.
Joel	pp. 205 ff.	Zechariah i.–viii.	pp. 173 ff.
Amos	pp. 53 ff.	Zechariah ix.–xi., xiii. 7–9	pp. 233 ff.
Obadiah	pp. 189 ff.	Zechariah xii., xiii. 1–6, xiv.	pp. 245 ff.
Jonah	pp. 255 ff.		
Micah	pp. 117 ff.		
Nahum	pp. 153 ff.		
Habakkuk	pp. 219 ff.		
Zephaniah	pp. 139 ff.	Malachi	pp. 195 ff.

We give in a few footnotes such necessary, short extracts from Duhm's three pamphlets of commentary [1] as will indicate some of the chief grounds for the critical positions taken by the author in the translation. The metre of the original will be indicated also in the footnotes.

[1] Notes on the Twelve Prophets, by Bernhard Duhm, in Karl Marti's "Zeitschrift für Alttestamentliche Wissenschaft," 1911. Published in separate form by Töpelmann, Giessen.

I

THE BOOK OF AMOS

(About 750 B.C.)

EXPLANATION OF THE VARIATION IN TYPE EMPLOYED

1. Passages in this type are the Prophet's own original utterances;

2. *Those in this type are additions made by editors; or they are marginal notes by readers, that have then been copied into the text;*

3. *And this type is used for still later additions to those additions.*

The separate songs or oracles are indicated by § 1, § 2, &c., or by Oracle i, Or. ii, &c.

I

AMOS

Ch. i. 1. Words of Amos, ***who was among***[1] ***the Sheep-breeders from Tekoa: Those things which he beheld concerning Israel in the days of Uzziah, the King of Judah, and in the days of Jeroboam, the son of Joash, the King of Israel: Two years before the earthquake,***

Vs. 2. He said:

§ 1. **It is from Zion that Iahweh will roar,**[2]
And from Jerusalem that He will cry,
Till there mourn the meadows of the shepherds:
And in shame Carmel's peak shall stand.[3]

§ 2. **3. Thus hath said Iahweh:**
Because of three wrong deeds of Damascus,[4]
Because of four, I'll not turn it away:
Because with iron drags
They have threshed Gilead!

[1] The first and third notes were added probably early.
[2] Metre is four lines of three beats each. The commonest prophetic measure.
[3] This little utterance is a sort of motto for the whole book.
[4] Six original strophes, each ten lines, each three beats.

4. I'll fling fire into Hazael's house,
It shall devour Benhadad's towers;
5. I'll break the bolt of Damascus,
I'll blot out Bikath-Awen's citizens,
Beth-Eden's sceptre-bearer—
Away off to Kir shall Aram's people go!
Iahweh hath said it!

6. *Thus hath said Iahweh:*[1]
Because of three wrong deeds of Gaza,
Because of four, I'll not turn it away:
Because it was whole villages they seized,
To hand them over to Edom!
7. *I'll fling fire into Gaza's walls,*
It shall devour his towers,
8. *I'll blot out every citizen from Ashdod,*
And Ashkelon's sceptre-bearer,
And I'll turn my hand against Ekron—
Die shall the last Philistine!
The Lordly Iahweh has said it!

9. *Thus hath said Iahweh:*
Because of three wrong deeds of Tyre,[2]
Because of four, I'll not turn it away:
Because it handed over prisoners,
Never thinking of the alliance of brothers!
10. *I'll fling fire into Tyre's walls,*
It shall devour his towers!

[1] Verses 6–12 not from Amos. The Philistia strophe disarranges all. It belongs to Maccabæan times.
[2] An incomplete strophe, with ideas from Greek days.

11. *Thus hath said Iahweh :*
Because of three wrong deeds of Edom,
Because of four, I'll not turn it away :
Because even his brother, with his sword,
He pursued, quenching his own compassion,
And for ever he held fast his rage,
He kept up unceasing fury !
12. *I'll fling fire into Teman,*
It shall devour Bozrah's towers !

13. Thus hath said Iahweh : [1]
Because of three wrong deeds of Ammon,
Because of four, I'll not turn it away :
Because even Gilead's pregnant women
They ripped open, to make their own land greater !
14. I'll lay fire to Rabbah's walls,
It shall devour his towers,
At the Hurrah on the battle-day,
At the onslaught on a day of hurricane !
15. Then among prisoners shall march away
Their king with all his princes.
Iahweh has said it !

Ch. ii. 1. Thus hath said Iahweh :
Because of three wrong deeds of Moab,
Because of four, I'll not turn it away :
Because they burnt to lime
The bones of Edom's king !

[1] Now again Amos's own song.

2. I'll fling fire into Moab,
   It shall devour Kerioth's towers!
   Then shall Moab die amid the din,
   At the Hurrah, at the blast of the alarm-trump.
3. I'll blot out from them every ruler,
   I'll massacre all his princes with him.
   Iahweh has said it!

4. *Thus hath Iahweh said:*
   Because of three wrong deeds of Judah,
   Because of four, I'll not turn it away:
   Because 'tis Iahweh's Law they[1] *have despised,*
   'Tis His statutes they have not observed,
   Led away by the deceit of false gods,
   Which indeed their fathers ran after!
5. *I'll fling fire right into Judah,*
   It shall devour Jerusalem's towers!

6. Thus hath Iahweh said:[2]
   Because of three wrong deeds of Israel,
   Because of four, I'll not turn it away:
   Because they sell the small man[3] for gold,
   The poor man for two shoes!

[1] A post-Deuteronomic addition. See the technical terms. The strophe is not complete.

[2] Three strophes, the half of the poem, concern Israel, the real great offender.

[3] "Righteous" was put mistakenly for "small."

7. They beat the head of the low-ranked man,
They make the miserable man's knees[1] tremble;
To the dishonour of My holy Name,
A son and a father will go to the same girl;
8. They lie down on garments seized as pledges *beside every altar*,[2]
And they drink the wine presented by fined persons *actually in their God's house*.[2]

9. And yet before your very faces I had
Destroyed the Amorites,
Who were tall of height like cedars,
And strong as oaks were they.
I had destroyed their fruit at the top
And their roots underneath;
I chose Nabhis from among your sons,
And devotees from among your young men
10. *And yet I had brought you up from the land of Egypt and let you wander forty years in the desert to seize the Amorites' land!*[3]
11. O ye Israelites, is that
Not perfectly true? sayeth Iahweh. 12. *But you made the devotees drink wine and you told the Nabhis: "You are not to prophesy."*[3]

[1] Text injured here.
[2] Additions unmetrical, and by late supposition that the people were idolaters.
[3] Two prose insets, non-metrical.

13. See, I will cause a tottering
(Of your steps) beneath you,
Even as the waggon totters[1]
That is loaded full with sheaves.
14. Then shall vanish the refuge of the swift,
The strong man shall not summon up his strength,
15. The archers shall make no stand,
The cavalry shall be no shield,
16. And the very bravest of all heroes—
Naked shall he fly on that day!
Iahweh has said it!

§ 3. Ch. iii. 1. Hear this word, that Iahweh uttereth concerning you, ye Israelites, *concerning the whole race that I brought up from Egypt-land. He says:*

2. You alone I know[2]
Of all the races of the earth,
Therefore—I will punish you
For all your evil deeds.

§ 4. 4. Does the lion growl in the forest,[3] 3. *Do two persons go walking together, save when they have arranged it with one another?*
When he has no kill?

[1] Text somewhat injured.
[2] An oracle of one strophe only: four lines, each three beats. One of the most remarkable in Amos.
[3] Four strophes, four lines each, with alternately three and two beats. Verse 3 is a chance marginal remark, but inappropriate.

Will a young lion give tongue, save
When he has caught a beast?

5. Does a bird fall to earth if a
Boomerang has not struck it?
Does a spring-trap jump from the ground
And take nothing?

6. So, when a blast is blown with the horn
Will not the people be terrified?
So, does a trouble happen in the town
And Iahweh has not done it?

7. So there's a growl, the lion growls—
Who then is not trembling!
Iahweh the Lord of all is speaking—
Who does not prophesy! 7. *For the Lordly Iahweh never does anything without revealing His secret*[1] *to His servants, the Prophets.*

§ 5. 9. Cry it out before the towers in Ashdod,[2]
And to those in the land of Egypt,
And say: Gather yourselves
Upon Samaria's mountain and see![3]

[1] The "secret" of Iahweh was a favourite idea of the Psalmists and other saints just before A.D. 1.

[2] Three strophes of four lines each, with three beats each.

[3] Here again one of Amos's great doctrines: All men have conscience.

So many bewilderments are there,
Oppression in its midst!

10. They are heaping up violence
And wrongdoing in their towers! *And they do not know how to do honestly, is the Utterance of Iahweh.*

11. Therefore thus sayeth Iahweh:
The enemy shall march through the land,
Overturned shall be thy defence-wall,
Plundered shall thy towers be.

§ 6. 12. Thus sayeth Iahweh:[1]
As a shepherd saves
Out of a lion's jaws
Two bits of bones
Or a rag of an ear,
So shall be saved
The Israelites,
Those who are sitting there
In Samaria
In the corner of the couch,
On the cushion[2] of the divan.

13. Hear it and witness it
To the house of Jacob

[1] Two strophes of ten lines each, each having only two beats. Against the fine gentlemen of Samaria. A mocking or light dance metre.

[2] Jauntily, as if riding on a camel's hump.

Says Iahweh the Lord,
The God of all hosts:

14. On the day when I requite
Israel's trangression, *unto him, ah! then*
I'll requite it unto the altars of Bethel,
and then the altar-horns shall be broken
and shall fall to the ground.[1]

15. Then I'll strike the winter-house
And the summer-house too,
And away goes the ivory,
Away go the tapestries.[2]

Ch. iv.

§ 7. 1. Listen, O ye! Cows of Bashan![3]
There on Samaria's mountains;
You who do violence to the lower class,
You who crush the poor,
You who say to your husbands:[4]
Bring plenty, that we may drink!

2. So sure as I am God! has Iahweh sworn,
Days are coming when they will hoist
You high, by the nose with hooks,
By the rump with fish-hooks;

[1] Another late fancy that North Israel was idolatrous. A later result of the Deuteronomic centralisation.

[2] A fine expression, but misunderstood by the copyists. It is a Babylonian word.

[3] Two strophes, each six lines, with three beats each. A grim parallel to the previous song, as it mocks the grand dames.

[4] A great text for to-day.

3. All tattered shall every one of you come
Out and away, and so you shall tumble
on the midden!

§ 8. 4. Hither to Bethel, come and do mischief,[1]
To Gilgal and do great mischief!
Bring the next morning[2] your offerings,
And on the third day your tithes!

5. Offer praise,—but of leavened baking,
Proclaim loudly your free-gifts:
That verily is what you like, O Israelites.
This is the utterance of Iahweh, the Lord
of all.

6. Certainly 'twas I that gave you empty teeth
In all your towns,
Lack of bread in all places—
But you do not turn to Me, says Iahweh.

7. Certainly I refused you the rains, *three months before the harvest.*[3]

8. So that two cities, yes, three would totter
Away to the fourth, to get a drink of water
—*but they would not get enough.*

[1] Only eight strophes are left of a poem that was longer. Each had four lines, of three beats each.

[2] On one day they arrive, the next they feast, the third they pay tithe and leave. It is Passover-time too. A clear picture of the times.

[3] Hereafter the added remarks are easily discernible, as they are prose.

But you do not turn to Me, says Iahweh, *I made rain fall on one town and not on another, and one field would be watered, while another was unwatered and parched.*

9. I struck your corn with blight; *and the yellow-plague*
Made all your gardens wither.
The grasshopper ate your vineyards—*and your fig-trees and olives.*
But you do not turn to Me, sayeth Iahweh.

10. I slew your young men—*I sent a pestilence like the sort they have in Egypt.*
By the sword; and all your horses were stolen.
I made the stench of your camp steam up—*even into your nose.*
But you do not turn to Me, sayeth Iahweh.

11. I have caused your complete overturning . . . *just as God once overturned Sodom and Gomorrha.*
So that you became . . .[1]
A cinder, snatched out of the fire—
But you do not turn to Me, says Iahweh.

12. Therefore I will do thus
To thee, O Israel . . . *because I mean to do thus to thee, be upright towards thy God, Israel!*
13. *For see:*

[1] Text much injured here, because of added poem.

He who shapes the thunder, who makes the wind,[1]
Who pours out the Nile over the land,
Who changes the darkness into morning's dawn
And who steps along upon the high peaks of earth:
His name is Iahweh of Hosts!

Ch. v.

§ 9. 1. Hear this utterance, that I lift up concerning you,
O House of Israel: *A death-chant.*

2. Israel the Virgin has fallen,[2]
She ariseth no more,
She lieth stretched on the ground,
Nobody lifteth her up!

3. The town that sends a thousand soldiers to the field
Gets only a hundred back.
And she that sent a hundred out
Gets back but ten.[3]

[1] Other bits of this added poem are scattered over chapters v., viii., and ix. It had four-lined verses of three beats each and a refrain in the last line.

[2] Henceforward the text has been carelessly injured by copyists.

[3] Thus far we have two verses, four lines each, with the three and two measure.

§ 10. 4. Seek Me and live! [1]

5. But seek not Bethel,
Go not to the Gilgal,
Make not pilgrimage to Beersheba! *For Gilgal is going captive and Bethel is to be a beggar.*[2]

6. Seek Me and live,
Lest a flame burst out,
And fire burst into the House of Joseph
And it burn with no quenching!

14. Seek good, not evil,
That you may live
And that Iahweh may be with you,
As you say so much!

15. Hate evil, not good;
And make justice strong *in the court at the gate*
Perhaps He will compassionate — *Iahweh the God of the Hosts will*—
The remnant of Joseph!

§ 11. 3. For thus sayeth the Lordly One [3]
Iahweh to the House of Israel,

[1] Four verses, four lines each, each having two beats. But the verses are scattered.

[2] A late fancy play on words. and also irrelevant.

[3] A two-verse poem of six lines each, with three beats each It is sadly scattered.

7. Who are turning justice into wormwood,
Who are giving righteousness the second place,
10. Who hate the mourner in the court of justice (*at the gate*),
Who despise any man that speaks the truth:

11. Because you tread down the lower class,
Taking a corn-tax from them;
You are building you houses of dressed stone,
But you shall not dwell in them.
You are planting splendid vineyards,
But you shall not drink their wine.

8. *He who changes darkness into morning* [1]
And darkens day into night—

. . . . .

Who created Sirius and Orion,
9. *Who bids Taurus and Capella rise,*
Who bids Gemma with Arcturus set—

§ 12. 12. O I know, many are your evil deeds [2]
And manifold your sins,

[1] Another bit of the nature-poem begun in iv. 13. It is a remarkable piece of old astronomy.

[2] Another scattered song: three verses of four lines each; with three beats each.

Ye enemies of justice, money-snatchers,
Who push away the poor in the court
of justice. 13. *Therefore whoso is wise*
in such a time is silent, for it is an evil
time.

16. Therefore thus says Iahweh,
The God of the Hosts, the Lord of all;
On all market-places is mourning,
In all streets are cries of suffering! [1]

The ploughman calls us to wailing,
The shepherd brings us to the burial-choirs,
17. In every vineyard men are mourning,
As I march through thee!

§ 13. 18. Ha! 'Tis for the Day [2] of Iahweh some of you
Are crying! What is that Day to you? *Dark*
it is with no light: 19. *as if one is fleeing*
from a lion and a bear falls upon him; and
he comes into the house and leans his arm on
the wall (*for sleep or a meal*), *and there is a*
serpent to bite him!
20. Is not that Day dark, with no light;
And dim without any gleam?

21. I hate, I abhor your dances,
I cannot accept the smell of your worship,

[1] Probably a plague-chant!
[2] The great original of Dies iræ: five verses, four lines each, three beats.

22. I like not your gifts, I look
Never once at your sacrifice of fat calves.

23. Take away from Me the noise of your songs,
I will not listen to the music of your harps!
24. Let righteousness spring up like water
And justice as a rushing brook!

25. Was it really offerings and gifts (*22. Rather was it burnt offerings you brought*)
That you brought me in the desert
Through the forty years,
O House of Israel . . .?

. . . . . .

27. . . . and I will carry you away
Even to far beyond Damascus,
Sayeth Iahweh, the God of the Hosts. *26. You shall carry the Sakkuth, your king, and the Kewan, your Divine star, your images that you have made for yourselves.*

Ch. vi.

§ 14. 1. Woe to Zion's careless ones,[1]
To Samaria's confident ones! O you who would be
The big folk of a most refined people!
And for whom Israel serves as a mere gobbet to devour!

2. *Go away beyond Calneh and see,*
Thence go to Great Hamath,

[1] Five four-line verses, three beats each.

So down to Gath of the Philistines:
Are they finer or better than these kingdoms here?
Is their land greater, or grander, than yours?[1]

. . . . . .
. . . . . .

3. They are celebrating the Day of the Devil,
And offering murder and deeds of violence.

4. They lie on ivory couches
And lounge clownish on their divans;
Aye, they devour the lambs from the fold,
And the calves from the stables.

5. They jingle on the harp,
They invent song-snatches, *like David.*
6. They drink wine out of the big bowl,
They smear themselves with the finest oils.

7. Therefore are they going into banishment now,
(Banished) as the first among banished ones,
There the loungers shall unlearn their noisiness,
(8.) Sayeth Iahweh, the God of the Hosts.

§ 15. 8. Iahweh has sworn by His very Self:[2]
Jacob's vanity disgusts Me,
I hate his palaces,
I will expose the city and whatever is therein.

[1] This is an inserted quotation from a poem glorifying Israel.
[2] Three verses, each four lines, each three beats.

9. And then! Were there as many as ten men
In one house,—they should die!
10. And if one remains over there shall fetch him
at the carrying out of the bones from the house
His uncle or the friend who is to bury him;

And he will say[1] to him who stands in the corner:
Are there any others with you in the house?
Not one! says[1] he;—and then the other will say: "Hush!"
Ah, one dare not call upon Iahweh.

Ch. vi.

§ 16. 11. For see, Iahweh (the Lord)[2]
Summons the enemy to smite
The great house into splinters,
The small house into bits.

Ch. vii.

9. Waste shall be Isaac's mountain shrines,
And Israel's temples are tumbling down;
Ah, let me war on (David's house
And) Jeroboam's house with My sword.

Ch. viii.

3. Then shall the women-singers howl
In the palace yonder, sayeth Iahweh;

[1] The nervously repeated "says he," "says he," is wonderfully expressive of the tense feeling!

[2] Three singularly scattered but quite related verses: of four lines each, with three beats each.

Crowds there are of corpses, that I
Fling to every wind!

Ch. vi.

§ 17. 12. Can horses travel on rocky lands?[1]
Or does one plough the sea with oxen?
For you verily turn justice into poison,
And the fruits of righteousness into wormwood!

13. O you who delight in what is worthless[2] (Lodebar),
6b. But who never mourn over Joseph's bruise;
Who boast: We have got a pair of horns (Karnaim);
We have got them by our own power.

14. See then, a people is Iahweh setting up, *Utterance of Iahweh, the God of the Hosts,*
O House of Israel, against you;
And from the Hamath highway all down the land
Even to the Willow-brook shall they harass you.

Ch. vii.

§ 18. 1. Thus did Iahweh the Lord cause me to see:[3]
Locusts came up in a vision,

[1] Three verses, each four lines, each three beats.
[2] Notice the striking contrasts! The style is powerful.
[3] Six verses, each four lines, with three beats in each. Three visions.

When the aftermath had scarce sprung up, *that is to say, the aftermath after the king's mowings: it is then that he is ready,—*

2. To devour the herbage of the land.

And I said: Oh Iahweh, forgive!
How can Jacob stand this, who is always so small!

3. Iahweh was moved with compassion by this:
It shall not be, said Iahweh.

4. Thus did Iahweh the Lord cause me to see:
A slinging-engine, and it was Iahweh's fire
It would shoot, to devour even the Jehom,
The underground sea, as well as all the fields.

5. And I said: Oh Iahweh, let this cease!
How should Jacob stand this, being always so small!

6. Iahweh was moved with compassion;
This also shall not be, said Iahweh.

7. Thus did Iahweh the Lord cause me to see:
There was a plummet set to a wall;

8. And Iahweh said to me:
What seest thou, Amos, here?

And I said: A plummet. Then said He:
Behold then, I am laying a plummet

Upon Israel, my People,
I will no longer spare them. (*Verse* 9 *was given beside vi.* 11.)

§ 19. 10. But Amaziah, the Priest of Bethel, sent a message to Jeroboam, the King of Israel; and bade them tell him: Amos is setting up disturbance against thee, in the midst of the House of Israel; the country cannot bear all his words. 11. For it is this that Amos says: Jeroboam shall fall by the sword and Israel must wander away out from its own land.

12. And Amaziah said to Amos: O Seer, go! get thee hence with utmost speed to the land of Judah. There eat thy bread; and there play thou the Prophet (Nabhi)! 13. But in Bethel thou shalt no longer play the Nabhi, for it is a Royal sanctuary and an Imperial temple. 14. Then answered Amos, and spoke to Amaziah: I am no Nabhi, and I am not a member of a Nabhis' guild; I am only a sheep-breeder, and a pruner of sycamores. But it was Iahweh that said to me: Go as a Nabhi to My People Israel. 16. And now hear thou the Utterance of Iahweh: Thou sayest: thou shalt not play the Nabhi against Israel, and thou shalt not froth against the House of Isaac— 17. Therefore thus hath said Iahweh: Thy wife shall be a harlot in the city; thy sons and thy daughters shall fall by the sword; and thy farm shall be divided by the surveyor's line; and thou thyself shalt die upon unholy soil; and Israel shall have to wander away out from their own land.

Ch. viii.

§ 20. 1. This did Iahweh the Lord cause me to behold:[1]
A basket with a dish of ripened fruit.
2. Then said Iahweh to me:
What seest thou, Amos, here?

I spoke: It is a basket with ripened fruit.
Then spoke He: There comes the ripe hour
For Israel, My People,
No longer will I spare them. (*For verse* 3 *see beside vi.* 11.)

§ 21. 4. Hear this you who are crushing the poor,[2]
Who are oppressing the lower class in the land,
Who are saying: When shall the New-moon be
Past, that we may deal in corn,
The Sabbath, that we may open shop,
(6.) And sell corn-sweepings,
(5.) Making measures small, and prices high;
Lying, with deceiving balances,
6. So as to sell the simple folk for money,
A poor man for two shoes:

7. Iahweh has sworn by The Pride of Jacob:
Never will I forget their deeds![3]

[1] Two strophes, each four lines, each three beats.
[2] Two strophes, each ten lines, each three beats.
[3] Verse 8 is the same as chapter ix. 5, and has slipped in here by a copyist's mistake; so we omit it here. And it has been altered. A good illustration of a text's history!

9. I will make the sun set at noonday,
I will darken all the world amid the daylight,
10. I will turn your festivals into mournings,
And your songs into burial-chants,
I will put sackcloth on all loins,
On every head the mourning-tonsure,
I will cause grief like that over an only son,
Making the end a bitter day.

§ 22. 11. See, days shall come,[1]
Is the utterance of the Lord of all, Iahweh,
When I send into the land a very hunger, *not*
hunger for bread nor thirst for water, but
To hear Iahweh's words.

12. Then shall men totter from sea to sea,
From north away to far east,
Then shall they scour about, after Iahweh's
Word,
Seeking it, but they shall not find it.

13. On that day it shall come to pass that
Lovely virgins shall faint *for thirst*,
The young men too yonder, who are swearing
" By the Pole that stands in Samaria " ;

Who say : " By thy God, O Dan ! "
" By the Way to Beersheba ! "
They shall fall (by the wayside)
And they shall not rise again.

[1] Four verses, four lines each, each three beats.

Ch. ix.

§ 23. 1. I saw the Lord of All standing[1]
Over against the altar;
He said: I will strike the pillar's capital,
And all the thresholds shall tremble!

I will smite them all upon the head,
And will kill by the sword the last of them;
Not one of them shall run,
Not one of them shall escape.

2. Then even if they burst through to Sheol,
Thence shall My hand bring them forth;
And should they mount up to the heavens,
I will hurl them down from there.

3. Yea, should the top of Carmel hide them,
I will find and seize them there;
Should the bottom of the sea conceal them, *from My eyes,*
I will bid the Serpent bite them.

4. If they are marched away into slavery *by their enemies*
I will command the sword to kill them—
I will turn Mine eyes upon them
For evil and not for good.

[1] Five verses, four lines each, and each with three beats.

5. *The Lord of all, Iahweh of the Hosts—*
He touches the earth, and then it totters,[1]
And all who dwell on it mourn ;
The earth rises high just like the Nile
And sinks again like the Nile in Egypt ;
6. *It is He who built chambers for Himself in the heavens*
Who founded His dome upon the earth ;
He calls to the waters of the sea
And over the earth He pours them out ;
His Name is Iahweh !

. . . . .

§ 24. 7. Are you not unto Me as the Moors,[2]
O you Israelites ?
Did I not bring Israel
Out of the land of Egypt,
As the Philistines from Caphtor,
And Syria from Kir ?

. . . . .

8. *See,*[3] *the eyes of the Lord Iahweh are turned against this sin-filled state, and I will sweep it off the face of the earth, save that I will not actually destroy it altogether, is the Utterance of Iahweh.* 9. *For see, I am giving My commands, and I will shake out the House of Israel among all peoples, as one shakes things out with a sieve, without letting any grain of corn fall to*

[1] Another bit of the poem of which we found scattered bits in chapters iv. and v.

[2] A six-line fragment of a poem of Amos's own ; properly three double lines with alternately three and two beats.

[3] A prose appendix by the editors : a prediction, and a late eschatological view.

the ground. 10. *By the sword shall all the sinners of My People die, who are saying, The misfortune will not reach us nor hasten upon us.*

11. *On that day I will set up again the fallen tabernacle of David; I will wall up again its rifts, and set upright its ruins; yea, I will build them up again as in the days of long ago,* 12. *to the end that they inherit the remnant of Edom, aye and all the peoples over whom My Name has been sounded: this is the Utterance of Iahweh, who will perform all this.*

13. *See, days are coming, is the Utterance of Iahweh, when the ploughman shall follow hard on the heels of the reaper; and so he who treads the grapes shall press after him who sows the seed; and the mountains shall trickle with new wine and all the hills shall stream with it.* 14. *And I will turn the fortunes of My People; so that they shall build again the desolated towns, and shall dwell therein, and shall plant vineyards and shall drink their wine, and shall lay out gardens and eat their fruit.* 15. *And I will settle them in their own land, and they shall be torn out no more from their land which I have given them, sayeth Iahweh, thy God.*[1]

[1] This last expression "thy God" illustrates the faith of late Judaism that the men of God had personal and direct intercourse with God.

II

THE BOOK OF HOSEA

(About 730 B.C.)

II

HOSEA

Ch. i. 1. Iahweh's word,[1] which came to Hosea son of Beeri, *in the days of Uzziah, Jotham, Ahaz, Hezekiah, the Kings of Judah,[2] and in the days of Jeroboam, son of Joash, the King of Israel.*

The beginning of the talking of Iahweh through Hosea.[3]

Oracle i. There spoke Iahweh to Hosea: Go, take to thee an adulterous wife *and children of adultery*, for the land is adulterous behind Iahweh's back. 3. Then went he and took Gomer daughter of Diblaim. And she became with child and bore to him a son. 4. And Iahweh spoke to him: Name him "Jezreel," for yet a little and I am going to requite upon the House of Jehu the murderous guilt at Jezreel; and I will make an end of the Kingdom of the House of Israel. 5. *It shall come to pass on that day, that I will break the bow of Israel in the valley of Jezreel.*

6. Then again she became with child and bore a

[1] Note a difference from the style of Amos. He said "Words of Amos." Hosea says "God's words came." Hosea is a seer of the older sort, Amos not so.

[2] Curious to go so far concerning Judah; and to say so much less concerning the north.

[3] A very ambiguous remark.

daughter. And He spoke to him: Call her "Unloved," for no longer will I love the House of Israel. 7. *But the House of Judah shall have My compassion—for I will forgive them—and I will deliver them through Iahweh, their God; but I will not deliver them by bow and sword and war, nor by horses and warriors.*

Now she weaned Unloved, and became with child and bore a son. 9. Then He spoke: Name him "Not-My-Folk," for you are not my People, and I do not belong to you.

Ch. ii. 1. *But some day the number of the Israelites shall be as the sand of the sea, which is immeasurable and innumerable; and it shall come to pass that in the place where it was said to them: Not My Folk are you, there shall be said to them: O sons of the living God.* 2. *And the Judæans and the Israelites shall gather themselves together, and shall set up one Chief over themselves, and shall journey up out of the lands.*[1] *For great is the Day of Jezreel!* 3. *Call ye your brother "My Folk," and call your sister "Beloved"!*

Or. ii 4. Complain at your mother,[2]
Yes, complain, that she is not my wife
And I am not her husband!
Let her put away from her very face her
adulterous tokens,
Her unfaithfulness from her breast!

[1] Concerns return from the Diaspora, and is therefore late.

[2] Eleven verses, each five lines, each three beats. *N.B.*—The wife is not the people; she is the *land*. The people are the children.

5. Otherwise I will drag her out stark naked
And will expose her (in nakedness),
Just as she was on the day of her birth,
And I will handle her as a desert
And will make her like a parched land.

I will leave her to die of thirst,
6. And will not spare her children,
For they are children of adultery!
7. For their mother was a harlot;
When she bore them, she was carrying
on shamefully.

Now she is saying indeed: I will
Run after my lovers,
Who provide me with bread and water,
With my flax and my wool,
My oil and my drinks.

8. Therefore I will hedge up her way *with thorns*
And I will build a wall about her,
She shall not find her paths;
9. And though she hunt after her lovers,
She shall not catch up with them.

Then when she seeks them (eagerly)
And finds nothing, she will say:
Well, I will go back again
To my first husband;
It was better with me then than now.

10. Ah, even she! Does she not recognise[1]
That it was I Who provided for her
The corn, the new wine, the oil;
And gave her silver richly,
And gold, yes, immense riches!

11. Therefore will I take back
My corn in its time,
My new wine at its term,
I will take away My flax, My wool,
With which she covers her nakedness.

12. Then will I uncover her nakedness
Before her lovers' eyes,
And no one shall snatch her from My hand;
13. I will make an end of her pleasuring,
Her dancing, her New-moons and Sabbaths,
and all her festivals together.

14. I will desolate her vines and her fig-trees,
Whereof she says, "My lovers' payment
These are! gifts to me from my lovers";
I will turn these into a jungle,
Where the beast of the field shall devour them.

15. I will bring home to her in punishment
The days of the Ba'als;
When she burned offerings to them,
Decked herself with ring and necklace
And ran after her lovers.

[1] This verse has been badly injured.

And Me hath she forgotten, is the Utterance of Iahweh.[1]
16. *Therefore see, I will allure her and lead her into the desert and will speak to her soul.* 17. *And I will give to her her vineyards from thence: and will make the valley of Achor into a gate of hope. Then shall she be devout as she was in the days of her youth, and as on that day when she journeyed up from the land of Egypt.* 18. *And it shall come to pass on that day, is the Utterance of Iahweh, that then thou shalt cry, "My husband," and thou shalt cry to Me no more, "My wedded-Master (Ba'al)!"* 19. *And I will put far away from her mouth the names of the Ba'als, so that not even their names shall abide in remembrance.* 20. *And I will draw up on that day an agreement for her with the wild creatures of the fields, with the fowl of heaven, and with the very worms of the soil; and I will cause bows and swords and war to vanish out of the land; and I will let her dwell in security.* 21. *And I will betroth thee to Me for ever: betrothing thee to Me in justice and righteousness, in grace and compassion;* 22. *betrothing thee to Me in faithfulness and knowledge of Iahweh.* 23. *And it shall come to pass on that day, is the Utterance of Iahweh, that I will conjure the skies, and they shall conjure the earth,* 24. *and the earth shall conjure the new wine and the oil, and these shall conjure Jezreel (i.e., "God soweth").* 25. *And I will sow him as seed for Me in the land, and I will love the "Unbeloved," and I will say to "Not-My-Folk": My People art thou; and he shall say: My God.*

Or. iii. Ch. iii. 1. Then spoke Iahweh to me:[2] **Go once**

[1] Poetising prose; dependent on later Prophets' writings; opposed to Hosea's ideas. Much altered by the insertions of commentators.

[2] Hosea's own prose, with a few added remarks.

again and love a woman who loves another and carries on adultery; just as Iahweh loves the Israelites, while they turn away *to other Gods and* to the wine-cake paramours. 2. So I bought her for me, for fifteen shekels and three half-chomers of barley; 3. and I said to her: Many days shalt thou sit beside me, without adulteries and without belonging to a husband, *and I too will (not come) to thee.* For the Israelites shall sit many days without a king and without a chief, without offerings and sacred pillars, without ephods and teraphs. 5. *After that, the Israelites will quite change, and they will seek Iahweh, their God, and David their king; and trembling they shall hasten to Iahweh and to His Goodness, in the last days.*

Ch. iv.

Or. iv. 1. Hear Iahweh's Utterance, for a quarrel[1]
Has He with the citizens of the land;
For there is no faithfulness nor love,
And no knowledge of God in the land.

2. They make oath, and they lie therein,
They both murder and steal;
They practise adultery and violence,
And one deed of blood follows another.

3. Therefore the land mourns; and everything,
Whatsoever dwells therein, is withering away

[1] Nine verses of four lines each, and each three beats.

Along with the wild creatures and the fowl of
the heavens;
Even the fish of the sea are vanishing.

4. Yet all the same no one is to complain!
And no one is to find fault!
For as is the layman, so is the pastor,
And as is the Nabhi, so is the priest.

5. So this last shall stumble by day,
In the night shall the Nabhi stumble also;
6. Ruined with these shall be
My People, because knowledge is a-wanting.

Since he despised knowledge,
I despise him as priest.
When Divine teaching is forgotten,
Then I also forget his sons.[1]

7. They all sin against Me,
They turn their honour into disgrace;
8. They make food of the sin of the people,
And actually hunger for men's trespassing.

9. Thus as it is with the people, so it shall be (with
the pastor,[2]
And as it befalls the Nabhi) so it shall befall
the priest.
I will bring his ways home to him in punishment,
And will pay him back for his deeds.

[1] Perhaps reference to Eli and his sons.
[2] Filled up by conjecture from verse 4.

10. They eat, but they are not satisfied;
They commit adultery, but the population does not increase.
For it is Iahweh that they have forsaken,
Holding fast to (the way of) 11. adultery.[1]

Or. v. 12. My People seek oracles from their trees,[2]
And a rod gives them guidance:
The spirit of adultery misleads them;
It is adultery from their God.

13. They slay sacrifices on the mountain-tops,
They burn offerings on the hills,
Under terebinths and poplars
And oaks, because their shade is pleasing.

Therefore, although their daughters are adulterous
And their wives break the marriage vows,
14a. I will not punish the daughters' adultery,
Nor the wives for breach of marriage vows:

The men themselves go with Sanctuary-girls (Kadeshahs)
Aside: to offer with harlots!
11. Wine is a robber and new wine steals away the reason,
14b. And then simplicity falls into the trap.[3]

[1] Verse 11 belongs after verse 14a.
[2] Four verses of four lines each, three beats to each.
[3] Two popular proverbs; surely they belong together here.

15. *If thou art adulterous, O Ephraim, yet Judah ought not to be alike sinful! So—"Go not to the Gilgal, make not pilgrimage away up to Bethawen, and swear not (at Beersheba) by the Life of Iahweh!"* [1]

Or. vi. 16. Like an obstinate cow
Israel became obstinate: [2]
Should Iahweh pasture her now
Like lambs in the open?

17. Ephraim became a comrade of paramours
And roved all about;
18. The companionship of drinking men has
Misled him into adultery.

They like their own shame,
They steal from Me all dignity!
19. Their skirts smell of sensuality,[3]
They stink of adulteries.

Ch. v.

Or. vii. 1. Listen to this, O you priests,[4]
And take note of it, O House of Israel;
And let the Royal House understand it,
For the verdict concerns you.

You were set for a trap at Mizpah,
For a net, spread out upon the hill Tabor;

[1] Clearly a late addition, which quotes Amos v. 5 and viii. 14, but inexactly.

[2] Three verses, four lines each, with three and two beats alternately.

[3] Conjectural rearrangement, chiefly of the letters, is necessary here.

[4] Seven verses of four lines each, with three beats each.

2. You were set as a deep ditch at Shittim, for a trap:
But I am a chain to bind all of you.

3. I know Ephraim: from Me
Israel is not concealed:
Thou, O Ephraim, hast been adulterous,
Defilement is upon Israel!

5. Israel's own proudest possession indicts him,
And it shall convict Ephraim;
They collapse through their own fault,
Judah too shall collapse with them.

6. Then with their sheep and their children
They shall go away, to seek Iahweh;
But they shall not find (Him),[1]
He will tear Himself away from them.

7. They became unfaithful to Iahweh,
Running away like strange children,
So now will He devour them,
Both ploughman and his field together.

Or. viii. 8. At Gibeah blow a blast with the horn,[2]
At Ramah with the trumpet,
Make a loud alarm in Bethel,
Set Benjamin all in fright!

[1] This supplementation is obtained by translating back the LXX.

[2] Three verses, four lines in each, and three beats in each.

9. Ephraim shall become a desert
On the day of the punishment—
Concerning Israel's tribes I have
Given trustworthy report.

10. Judah's Princes became
Like those who remove the boundaries:
Like water, upon them will I
Pour out my wrath.

Or. ix. 11. Ephraim has been abused,[1]
Justice has been refused him:
For willingly of himself
Did he run to the enemy!

Or. x. 12. I am as a moth for Ephraim,[2]
Like a maggot in the House of Judah,
13. And Ephraim noticed his disease,
And Judah his ulcer.

But then Ephraim ran to Assyria
And sent to the Great King!
Yet he has no power to heal,
He can remove no ulcer.

14. For I am a lion against Ephraim,
A young lion against the House of Judah!
I, even I, will tear and then desert,
I carry off and no one rescues.

[1] A single verse of four lines with two beats each. An epigram followed by political utterances. The enemy is Assyria.
[2] Three verses of four lines each, with three beats in each.

Or. xi. 15. I will away to My place,[1]
I will go back, until they are terrified,
Till they seek My face,
Until in their need they seek for Me:

Ch. vi.

1. "Up (they'll say), let us turn back
To Iahweh, our God![2]
For indeed He did rend, but He also heals;
He smote, but He will bind us up again.

2. "He will revive us again after two days,
On the third day He will let us rise from the sick-bed,
To the end that we may live before Him
3. And may acknowledge His faithfulness.

"We will run after Iahweh,
We shall find Him when we seek Him;[3]
He shall come to us like the rain,
Like rain in March, that watereth the land."

4. What shall I do to thee, Ephraim,
What shall I do to thee, Judah?
Your love is like morning-clouds,
Like dew, that soon melts away.

[1] Six four-lined verses, with three beats in each.
[2] A very finely dramatic passage. It has been often quoted.
[3] Correction according to LXX.

5. I taught this with my own mouth, *and so I wrote it before them in the Prophets' writings.*[1]
Clearly was My principle set forth:
6. It is not slain offerings that I desire, but love;
Not burnt offerings,—but knowledge of God![2]

Or. xii. 7. They break the agreement at Adam-town,[3]
There are they unfaithful to Me;
8. Gilead is a town of mischief-workers,
Full of bloody tracks.

9. Like a band of robbers exactly is
The band of Priests,
From the Jericho road all the way to Shechem
They carry on evil deeds.

10. In the House of Israel I saw—*There "hast thou been adulterous, O Ephraim; Israel is defiled"*[4]
Most dreadful things,
11. Judah too planted a cutting for himself,
Ch. vii. 1. And ran after Israel.

Ephraim's fault is being discovered,
Samaria's badness, *for they practise deceit, the thief breaks into the house, the robber plunders without, and they never say to themselves that I remember all their badness.*

[1] Interesting remark written on margin by a reader.
[2] The whole of this short poem is wonderful. A glorious bit of writing!
[3] Four verses, four lines each, alternately three and two beats. "Adam" is the name of a place, with a red soil probably.
[4] A quotation from v. 3; but it is not relevant here.

2. Now their deeds stand around them:
And they have come before Me (the Judge).

Or. xiii. 3. It is with evil purpose that they amuse the king,[1]
And hypocritically the princes;
5. On the king's day they manage to make
The princes sick with a very fire in their wine.

The king clasps hands with fellows who mock him,
6. For treacherously they approach;
Through the night their anger sleeps,
In the morning it burns flaming.

7. They are all aglow like an oven
And they devour their rulers;
All their kings fall,
And no one of them cries to Me! 4. *All this is taken from the ways of bakers. They are like a burning oven. A baker ceases heating, from the time he kneads the dough until it is thoroughly leavened.* 6. *Their mind is like an oven.*

Or. xiv. 8. Ephraim entered the list of nations[2]
And is wearing himself out;
Ephraim became a cake
Which has not been turned.

[1] Three verses, four lines each, with three beats each. Of the height of disgrace: they murder the king.
[2] Four verses, four lines each, with three and two beats alternately.

9. Strangers devour his marrow:
He does not notice it!
His hair is sprinkled with gray:
He does not notice it! 10. *"His own proudest possession indicts Israel"; and they have not returned to Iahweh, nor sought for Him, in spite of all these things.*[1]

11. Ephraim was just like a dove,
Simple, brainless;
They cry to Egypt,
And they go to Assyria.

12. As I would do with birds of the heavens, so will I
Spread out my net for them.
I will tear them down, will beat them
Like an ox, until they notice it!

Or. xv. 13. Woe to them, they slipped away from Me![2]
Death to them, they became unfaithful to Me!
And then "am I to deliver them?"
They talk lies against Me.

14. They do not cry to Me with their whole soul,
When they howl upon their beds,
When they tear themselves for lack of corn and new wine.

[1] Partly a quotation from v. 5; then a note by a synagogue preacher.

[2] Four verses, three lines each, three beats each.

They are insolent, 15. when I have advised them;
I strengthened their arms,
They plan evil against Me.

16. They make appeal—but not to Me!
They are like a faulty bow,
They fall by the sword of their enemies!
"They have a saucy tongue": so do the people say in mockery in the land of Egypt.[1]

Ch. viii.

Or. xvi. 1. The alarm-trump! Set it to the lips,[2]
Like a watchman before Iahweh's house;
Because they have broken My covenant,
They have gone all wrong from My rule.

2. They cry to Me: "Oh God!
We know thee, we men of Israel!"
3. Israel throws away its salvation,
And 'tis to the enemy they run.

4. They choose their king without thinking of Me,
They appoint a prince without My knowledge;
5. My wrath is kindled! How much longer!
Verily they shall go no longer unpunished!

4b. Their silver and their gold they have fashioned into images of wrong gods, to the end that they . . . may be rooted out. 5. *Thy calf is discarded, O Samaria,* 6. *for it is just a silly fancy; it was an artist that made it, and*

[1] A curious note of ways of Jews in the time of the Ptolemies.
[2] Three verses of four lines each, with three beats each.

it is not a god. Rather shall the calf of Samaria become a heap of splinters.[1] *7. For :*

Or. xvii. The wind do they sow: the storm do they reap![2]

A corn-stalk all yellow
Brings no meal to a fellow ;
But if grains should bend it,
The wild-ox would end it.[3]

8. Yes, Israel is getting ruined!
E'en now all the nations count him
A mere worthless thing.

9. For the one party pull towards Assyria,
(13.) The others towards Egypt:
Ephraim is a wild ass, all alone,
Wandering in his love-fever.

10. Ah well, though they wander so among the nations,
Yet I mean to gather them back!
Then they'll cease for a while their anointings
Of kings and princes.

Or. xviii. 11. Does Ephraim build himself many altars,[4]
He uses them just for sin;

[1] This remark is irrelevant, for the Hosean words here concern politics, not idolatry.

[2] Three verses, four lines each, and three and two beats alternately.

[3] The only rhymed song in the whole Old Testament. It is a children's lilt, inserted late.

[4] Two verses, four lines each, of three and two beats alternately.

12. And although I should write out for him a
thousand rules,
To him they would seem quite strange.

13. Slain offerings they like well—and so they slay,
such as Iahweh does not desire
And flesh too—and then they eat:
But I am thinking now of their faults,
And I will punish their sin.

14. *Israel forgot his Creator and built temples, then Judah made many fortified towns; but I will "throw fire into his towns, that shall devour his towers."* [1]

Ch. ix.

Or. xix. 1. Oh Israel, do not rejoice [2]
So loudly, like the nations!
For thou hast turned away adulterously from
thy God:
Thou lovest the gifts of false lovers.

From all the threshing-floors there shall
2. Disappear all the corn;
The wine-press will not know them,
The new wine will not acknowledge them.

3. They are not to remain in Iahweh's land;
Ephraim must away

[1] Partly a quotation from Amos i. The whole remark is post-Exilic, and Maccabæan.

[2] Six verses, four lines each, with three and two beats alternately.

Back to Egypt again, and in Assyria
He shall eat impure bread.

4. There shall they offer Iahweh no wine;
Nor would it be sweet to Him.
What they offer will be bread of mourning;
Whoever eats of it shall become unclean.

They themselves shall eat up all their bread; never at all
Shall it come into Iahweh's house:
5. What more are you to provide for the festival,
For Iahweh's celebration!

6. It is Egypt that harvests them, *thither indeed went they to escape robbery—to find a hiding-place for their cash.*
And Memphis buries them;
The nettles shall be their heirs,
Weeds shall grow in the tents.

Or. xx. 7. There cometh (the day of judgment),[1]
The day of punishment;
There cometh the day of retribution—
Israel shall find that out!

"Oh, the Nabhi is silly, crazy
Is the man of the Spirit" (so they are saying).
Yes, because thy wrongdoing is so great,
And so greatly dost thou attack me.

[1] Three verses, four lines each, with three and two beats alternately. Now there is an attack on Hosea because of his warnings.

8. In the very house of his God
Ephraim lies in wait for the Nabhi;
Wherever he may go, there is a fowler's trap,
9. They make the pit deep for him. *Like the day of Gibeah!* "*He considers their faults, and punishes their sin.*" [1]

Or. xxi. 10. Like grape-bunches in the desert,[2]
So did I discover Israel;
Like the very earliest of figs,
So I beheld your fathers.

But then they came to Baal-Peor,
And dedicated themselves to the shameful thing;
Hateful beings proved to be
The beloved of 11. Ephraim.

Or. xxii. 13. I saw him like a tamarisk
That has been planted on the rocky spot in the meadow;
16a. He was injured at the roots,
He has turned dry, he will bear no more fruit.

Or. xxiii. 11a. Away flies their splendour, away with
Birth, bosom, pregnancy!

[1] Partly allusion to Jud. xix. perhaps; partly quoted by the commentator from viii. 13, *supra*.

[2] Verses 10 to 17 are sorely confused. A possible adjustment is here given. There are probably four short oracles, mostly of like metre.

16b. Even should they give birth, I would kill
The darlings of their bosom.

12. And though they should bring them up to youth,
Yet I should make them most childless creatures:
If I forsake them, then, oh, woe! 13b. they must
Deliver their children to the knife!

Or. xxiv. 14. "Give to them, O Iahweh, whatever..."[1]
I will give them the barren bosom
And the withered breasts.

15. All their sin was centred in the Gilgal,[2]
For I had to hate them there,
Because of their evil deeds.

Out of My house will I
Drive them, loving them no more;
All their leaders are rioters.

17. Their God will cast them off.
They never follow Him; let them now
Be vagabonds among the nations![3]

Ch. x.

Or. xxv. 1. Israel is a luxuriant vine,[4]
Making plenty of fruit grow thereon;

[1] Four verses of three lines each, with three beats each.
[2] Gilgal must have been a place of very pronounced old tribal ritual.
[3] Hosea plays often on the story of Genesis iv. 12.
[4] Four verses, four lines each, with three and two beats alternating.

But when his fruit multiplies, then he multiplies
Altars for himself.

The richer his land is, just so much more plenty
His sacred pillars;

2. They harden their hearts,
Now they grow full of faults.

3. For now they declare:
"Away with the King!
We have no fear of Iahweh: *and as for the King*
What could He do to us?"

4. They talk a great deal, and swear vainly,
They pledge themselves together;
A sort of justice is blossoming—'tis like poison-weed
In the furrows of the cornfield.[1]

Or. xxvi. 5. It shall come to pass that concerning Bethel's calf[2]
All they of Samaria shall tremble.
They shall mourn for it: its people,
Along with its priests.

For what they counted their highest they shall wail,
Because it is carried off from them:

6a. That too, alas! must go as a present to that
Great King of Assyria;

[1] A powerful picture of bad politics debasing the morality.
[2] Five verses, each four lines, with three and two beats alternating. The fall of Samaria.

2b. To him who breaks their altars, and destroys
Their sacred pillars!

6b. Oh, the disgrace that Ephraim gets from this!
And Israel gets shame. *From his wrong Gods.*

7. Ruined is Samaria, whirled along
Like twigs on the stream.
Deserted shall be the mischievous mountain-sanctuaries,
Israel's sin.

Then thorns and thistles shall grow
Upon their altars,
And they shall say to those mountains: "Cover us!
Oh, fall down over us!"

Or. xxvii. 9. Since the days of Gibeah it is a plunging into sin[1]
Thou hast allowed thyself, O Israel:
At that spot said they: "In Gibeah where we are
Shall no war ever reach us."[2]

Nevertheless 10. I came upon those mischief-doers
And chastised them;
Whole tribes marched together against them
Because of their double fault.

[1] Another sorely injured passage is x. 9–xi. 7. The unravelling must be guided by Hosea's favourite illustrations, as follows here. There were likely three sets of four verses, with four lines each, of two and three beats alternating.

[2] Probably a reference to the stories of Jud. xix.–xxi.

13b. Thou mayest plume thyself on thy chariots
And thy many heroes:
14. An alarm is going to peal over thy towns
And all thy fortresses. *They shall be destroyed, as Shalman destroyed Betharbel in the time of the war; that was what Bethel brought you!* [1]

Dashed to morsels shall be the mother lying on her children
On account of thy mischief;
15. Amid the storm shall Israel's king
Go to destruction.

Or. xxviii. 11. Ephraim was a calf,
Tame, and willing to work in the threshing;
I Myself laid the yoke upon her,
Upon her beautiful neck.

I yoked in Ephraim for the ploughing,
I made Judah harrow for Me,
Ch. xi. 4. Guiding them along with kindly humane ropes,
With loving reins.

I lifted the yoke high up for them
Away up above the cheeks,
3b. They took no notice that I had loosened it,
4b. And went gently along leading them.

[1] All other record of this story is lost.

7. But My People hang (like stumbling oxen), day in,
day out,
By the yoke,
And though one may cry to them: Up, up!
Yet never one of them lifts himself.[1]

Ch. x. 12. *Sow in righteousness, reap in goodness, break up for you fresh land, in learning how to seek Iahweh, until you gather into the storehouse the fruit of upright ways.* 13. *You have ploughed godlessness, you have harvested mischief, you have been eating the fruit of lies.*

Ch. xi.

Or. xxix. 1. When Israel was a child
I fell in love with him,
And (Ephraim) out of Egypt
Did I call unto Me.

Whenever 2. I call to them,
They run away from Me:
They bring offerings to Ba'als,
Incense offerings to that Image!

3. I put Ephraim in leading-bands, taking him
Firmly by the arms—
(And yet they run away from Me)
(5.) They refuse to return.

[1] It is a fine picture, so far as we can follow it. How could there be better pictured the weariness and dull hopelessness of life without religion? What inward pity and compassion for their people filled Hosea and Jeremiah! Verses 12, 13a are remarks noted on the margin: they are fairly edifying, but not at all to the point here.

5. So let him return to Egypt,
Let Assyria be his king!
6. Then shall the sword run him right through his skin,
It shall devour his joints. *Because of their wrong gods.*

Or. xxx. 8. Oh, Ephraim, how should I so treat thee?[1]
Oh, Israel, how should I give thee up?
How should I treat thee like Admah?
How should I make thee like Zeboim?

My own heart turns against Me,
Suddenly My compassion has kindled up;
9. I will not deal with thee according to the fire of My anger,
I will not destroy Ephraim again.

For I am a God and not a man,
I am Holy in thy midst:
I do not come like a vulture,
A lion, that roars like the roaring of the sea!

10. *They will follow Iahweh,*
For He will roar, and they shall hasten;[2]
11. *They shall come fast flying like the swallow*
From Egypt, like the dove from Assyria;

[1] Three verses, four lines each, with three beats each. A most wonderful poem: all the real Hosea!

[2] Plainly these six lines miss the point of Hosea's reference to lions and the like. It is post-Exilic: see the "leading home."

I will lead them home to their houses—
Yes, home, that is the saying of Iahweh.

Ch. xii.

Or. xxxi. 1. Ephraim encircles Me with hypocrisies,[1]
The House of Israel with deceit;
Judah has no recognition of God,
And makes himself common among
Kadeshahs.

2. Ephraim feeds on the wind,
Runs ever after the east wind: *practises*
lying and be-lying.
They make covenants with Assyria,
They carry oil to Egypt.

Or. xxxii. 3. Iahweh has cause to quarrel with Judah [2]
And to punish Jacob;
He will requite them according to their ways,
According to their deeds.

8. They traffic with false balances, *like Canaan*
They love to cheat;
9. They say: "Ah, but I grew rich,
I attained to wealth!"

But all the wealth they have attained
Will not make up for the faults they have
committed.

[1] Two verses, four lines each, each three beats.
[2] Here follow three short poems of Hosea's; and then a late addition has produced confusion, by being written on the margin.

10. I will send them to dwell in tents again ;
As once they did, when they were young.

Or. xxxiii. 11. I spoke to the Prophets,
I gave them many a vision—
And by the Prophets will I annihilate them,
12. I will throw them out to the uttermost.

Or. xxxiv. They became utterly vile at the Gilgal,
Making offerings to devils ;
They have as many altars
As there are stone-heaps in the ploughed field.

15. Ephraim is vexatious and mutinous,
Blood-guilt is upon him :
Ah ! they will heap disgrace upon him,
His Master will bring retribution upon him.

4. *He cheated his brother even in the womb,*[1]
When he came to man's strength he wrestled with God,
5. *Aye, he wrestled with the angel, and he beat him ;*
The angel had to weep and to beseech him.

In Bethel God met him,
There did He talk with him, saying :
" I, Iahweh, am thy God,
Iahweh of the Hosts is My Name.

[1] Here in verses 4–7, &c., is the added poem. Note its tone so entirely different respecting Israel in verse 4, &c., from the attitude of verses 3 and 8–15. It resembles some Psalms.

7. *" Along with thy God shalt thou*
Return home . . .
Preserve devoutness and justice,
Hope ever in thy God ! "

13. *Away to the plains of Aram fled Jacob,*
And Israel served for a wife . . .
Yes, he shepherded to earn a wife, 14. *And by means of a Prophet did Iahweh lead Israel up out of Egypt; yea, by a Prophet were they protected !*

Ch. xiii.

Or. xxxv. 1. When Ephraim summoned the people to mutiny,[1]
He became prince in Israel, and then fell
Into fault through the Ba'al, and then sickened.[2]

2. And now they go farther into mischief,
They have fashioned for themselves a molten thing,
Of silver, in the form of an image.

Contrivances of artists are these all;
To these, cry they, make your offerings!
A man is to kiss a calf!

3. Therefore shall they be like the clouds, *" like the morning clouds, like dew, that soon melts away,"*

[1] Nine verses, three lines each, of three beats each.
[2] Hosea seems here to condemn Jeroboam I.

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Like chaff, that whirls away from the threshing-floor,
Like smoke out of a lattice-window.

4. I, even I, Iahweh, am
Thy God ever since the days of Egypt;
Thou knowest no other God save Me.

Without Me there is no Saviour;
5. I fed thee in the wilderness,
In the land of the scorching heats.

6. They were fed full in that pasture-land,
Yes, sated—then their hearts were puffed up,
Therefore have they forgotten Me.

7. So I will become a lion against them, and will lurk
Like a panther beside the road; 8. I will leap out
On them like a she-bear, one robbed of her young.

I will tear the cover of their heart,
The dogs shall gnaw it out,
The wild beasts of the field shall tear it to rags.

Or. xxxvi. 9. Thine undoing, O Israel—! [1]
When it comes, where is thy help?
10. Where then shall be thy king, that he
Should save thee, in all thy towns?

[1] Eight lines, three beats each.

Where thy rulers, whereof thou sayest:
Give me a king and princes?
11. I will give thee a king in My anger
And will take him away again in My fury!

Or. xxxvii. 12. Securely sealed up is Ephraim's debt,[1]
Registered is his sin,
13a. And pangs of travail shall
Now come over him.

(14.) Compassion! I know it no more:
13b. What a foolish child he is,
For back into the mouth of the womb
He shall not come now.[2]

14. Am I to release them from Sheol?
What! Am I to free them from Death?
Come, O Death! Hither with thy diseases,
Come, O Sheol, with thy pestilence![3]

Or. xxxviii. 15. The east wind, Iahweh's storm-wind,
is driving[4]
Up out of the wilderness,

[1] Three verses, four lines each, with three and two beats alternating.

[2] The idea of a second birth was not at all unknown.

[3] Paul's entire inversion of this has, of course, its own grandeur!

[4] Two verses of four lines each, with three and two beats alternating. End of the tragedy. The first four words in Hebrew in 15 are a meaningless variant of 13a, and a fine illustration of the ruin of a text by misspelling. We omit them.

It comes, it dries up all the wells for them,
It burns out all the springs for them!

It shall blow down their treasure-houses
With all their jewels,

Ch. xiv. 1. Then Samaria shall be waste, because they
Set themselves against God.[1] *By the sword*
shall they fall, their children shall be dashed
to pieces, their pregnant ones shall be ripped
open.[2]

2. *Convert thee, O Israel,*[3]
To Iahweh thy God,
Thou fallest, for thou failedst.

3. *Take fit words with you, and say*
Unto Him: "Take all away,
All we owe and all we've done!

"Let us pay with the fruit of our lips.
4. *Assyria shall not help us;*
We will not ride upon warhorses.

"No more will we call a thing 'our God'
That is naught but the work of our hands.
Devout souls own Thee as the All-Compassionate."

[1] This is the real close of the Book of Hosea; the poem is uttered in the first person, as in his own name, summing up the whole.

[2] Hosea never spoke so cruelly as this. It is from some post-Exilic theologian, and is like many a Psalm.

[3] A late, kindly series of devout counsels and promises; in the form of a dialogue between Iahweh and Israel.

5. *I will heal their defection*
And will yearn in love over them;
My wrath has all gone from Me.

6. *Like dew will I be to Israel;*
It shall bloom like the lily,
Like the poplar[1] *shall it stretch its roots.*

7. *Let its shoots be all luxuriant,*
Let it glory like the olive-tree,
Let its fragrance be the fragrance of Lebanon.
Like wine from Lebanon.

8. *Like a garden let it be again*
And bear fruit like a vine,
Early-ripening fruit, 9. *as a fruit-tree.*

What should they do any more with wrong gods?
I am their Anath and Ashera,
I am like the green cypress. (8.) *Under whose shade they shall sit.*

It is from Me that his fruit comes:
10. *Who is so wise that he sees this,*
So clear-sighted as to grasp it?

For straight are Iahweh's ways;
Righteous men walk in them,
But transgressors stumble upon them.

[1] Not Lebanon, which cannot send out roots, but *libhneh*, the poplar.

III

THE BOOK OF MICAH

(From 725 B.C. onwards)

III

MICAH

Oracle i. Ch. i. 1. Utterance of Iahweh, which came to Micah[1] the Morashtite, *in the days of Jotham, Ahaz, Hezekiah, the Kings of Judah ; which he beheld concerning Samaria and Jerusalem.*

2. Observe this, O all peoples,[2]
Hear it, O Earth and whatsoever fills the same!
Let Iahweh be Complainant among you,
The Lord from His holy Hall!

3. For see, He is leaving His place,
He is treading on the mountain heights of the earth,
4. And beneath Him there melt away
The mountains like wax before the fire.

Valleys open up
Like water poured out over the precipice:

[1] In i.–iii. Micah speaks in his own name mostly. iii. 12 is proved to be his own by Jer. xxvi. No evidence can be drawn from 1 Kings xxii. 28.

[2] Six verses, four lines each, three beats each.

5. Because of Jacob's mischief is all this,
Because of the sin of the House of Judah!

Who is the mischief of Jacob:
Is it not Samaria?
And who is the sin of Judah:
Is it not Jerusalem?

6. I make Samaria into ruins,
Jerusalem into a vineyard;
I shovel her stones into the valley,
Uncovering her foundations.

7. Her artistic work is being smashed, *all her harlotry-gifts are being burned.*
All her images I destroy:
It was from the hire for harlotry they were gotten;
The hire of harlotry shall they become again.[1]

Or. ii. 8. Therefore will I complain and cry[2]
And go naked and barefoot;
I will complain like the jackals
And lament like the ostriches: crying

9. That Iahweh's stroke brings death!
That it is coming unto Judah!

[1] Probably written before the fall of Samaria in 721 B.C.
[2] An introductory four-line verse, three beats in a line; then eight verses, four lines each, alternately three and two beats.

Reaching even to the gate of My People,
Unto Jerusalem! 10. *Announce it not in Gath* [*of the Philistine*], *weep not in Bochim* [*near Bethel*].

With the alarm-horn [shophar[1]] 11. they are trumpeting to you,
O ye citizens of Shaphir,
Zaanan's citizens shall not get away
Out of their town!

Woeful complaints come to Bethezel
Of blows and torment:
And yet 12. the citizens of Maroth
Are still expecting good luck!

Because down hath come evil from Iahweh
Upon Jerusalem's gate,
13. They are making ready horses and carriages,
All those townsmen of Lachish.

There was the first sin
Of the Daughter of Zion;
For Israel's mischiefs
Were found in her.

14. Therefore give ye to Moresheth-Gath
The farewell-gift;
The kings of Israel shall get from Achzib
Only trickery and loss.

[1] Shophar, the alarm-horn; a play of sounds on Shaphir.

15. The robber is on the march:
Woe to thee, Mareshah!
The glory of Israel will pass
Away to the barbarians.

16. Shave thy head bare, O Israel, for thy
Beloved children;
All bare and naked like a vulture,
They shall be carried away from thee![1]

Ch. ii.

Or. iii. 1. Ho! you who with evil plans[2]
Are busy on your beds!
So soon as it is day you will carry them out,
Because your fist is your God!

2. Some field is it they desire?—they rob it;
Or is it a house?—they take it,
They do violence to house and householder,
To both men and their inheritance.

3. Therefore Iahweh sayeth thus:
See, I am thinking out
For this horrid horde
An evil event:

Such that out of it their necks
They shall never draw,

[1] This oracle is the more likely Micah's since it deals peculiarly with Western Judah. Notable is its constant play on words which are names of places.

[2] Six verses of four lines each, alternating three and two beats.

Nor ever step away safely thence;
For a bad time it is to be!

4. On that day one shall cry
Over you this oracle,
Complaining: "Alas for the foretelling and
the fulfilling!
We are utterly undone!

The fields of my People are auctioned away,
No home remains for him now,
5. No one draws the lot for him any more
In Iahweh's Assembly!"

Or. iv. 6. They foam at me, saying: "Give up your
foaming![1]
You should not foam about such things!
Will he not give up his reviling?"
7. O what a word, O House of Jacob!

Is Iahweh quick to anger?
Is such His way of action?
Are not His words kindly
Towards him who lives justly?

8. But you are against My People,
Cantankerous and hostile;
The very cloak you steal from peaceful travellers,
the one above the overcoat,
Who are unwilling to resist;

[1] Five verses, four lines each, alternately three and two beats.

9. You drive the women of My People
From their loved homes,
You take My honour away for ever
From their children:

10. Saying, "Get hence, woman; this is for thee
No fit place of abode,
Because of its unhealthy impurities
And incurable injuriousness." [1]

Or. v. 11. If there happen to be a windy fellow, who [2]
Should utter this cunning lie: "I'll talk to thee
Of wine and of some right fuddling drink,"
Ah, he should be the sort of orator for this folk! [3]

Ch. iii.

1. I declare: Is it not your business
To know what is justice?—your duty, you enemies
Of all that is good, you friends of what is bad,
3. Who are devouring the flesh of My People!

Who skin off the very skin from them,
And their poor bones you break up;
Like flesh for the kettle you cut them up,
Like flesh for soup in the pot!

[1] A clever trick, and way of getting hold of property—by declaring it unhealthy!
[2] Four verses, each four lines, and each three beats.
[3] Verses 12 f. belong to chapter iv., between verses 4 and 5.

4. Some day they'll cry to Iahweh,
But He will certainly not hear them;
He will hide His face from them,
For their practices are altogether too bad!

Or. vi. 5. Thus speaketh Iahweh concerning the Nabhis [1]
Who lead His People astray,
2b. Who tear the very skin off them,
The flesh from their bones;

5b. These fellows! who if they get something for their teeth
To bite, cry out, "Salvation!"
But if any one does not fill their mouths for them,
They proclaim a holy war against him!

6. Night shall fall upon you, without any vision;
And darkness without any oracle:
The sun shall go down upon those Nabhis,
And the day shall be dark for them.

7. Then shall the seers be ashamed
And the oracle-makers shall turn pale;
All of them must cover up the beard,
For there are no Answers from God.

[1] Five verses, four lines each, and each three beats.

8. As for me, I am filled
With power and justice and strength *through Iahweh's spirit.*
To make Jacob know his mischief
And Israel his sin.

Or. vii. 9. Only listen, you Heads in Israel,[1]
You who hold power in Israel,
You who detest all justice,
Who make crooked all that is straight;

10. You who build Zion with blood,
And Jerusalem with unrighteousness,
Its chiefs sell verdicts for money,
Its priests sell decisions for a wage;

Its Nabhis sell oracles for silver
And yet they claim that Iahweh supports them:
"Is not Iahweh among us?" they say;
"No misfortune can befall us."

Therefore it shall come to pass, because of you,
That one day Zion shall be ploughed as a field,
Jerusalem shall become ruins,
A mere shrine in a thicket shall the Temple-mountain[2] be.

[1] Four verses, four lines each, three beats each.
[2] Note that the Temple-hill is regarded as distinct from Zion.

Ch. iv.

1. *It shall come to pass in future days :* [1]
Iahweh's Mountain shall stand erect and high
On the top of the mountains, and the hills
It shall quite surpass, this House of our God ;
Thither, unto it shall stream the peoples
2. *And thither shall march many tribes :*

" Up, let us march to Iahweh's mountain," they'll say :
" To the House of the God of Jacob !
Let Him teach us His ways,
That we may go in His paths,
For doctrine comes from Zion,
From Jerusalem comes forth Iahweh's word."

3. *There doth He judge among the peoples,*
He gives the decisions for many a tribe ;
There do the smiths forge ploughs out of swords,
Out of lances they make pruning-knives for the vines ;
No people shall ever again lift against another
A sword, nor drill for war any more.

4. *And they shall sit each one under his own vine and his fig-tree, without any one ever to terrify them, for the Mouth of Iahweh of the Hosts hath spoken it.* 5. *For all nations walk each in the Name of its god, and we walk in the Name of Iahweh our God for ever and ever.*

*

Ch. ii.

12. *I will gather thee, O Jacob, all of thee ;* [2]
I will assemble the remnant of Israel,

[1] Chapters iv. and v. are one composition, of the second century B.C. Nevertheless a good many glosses have been added to it, and iv. 1–5 is one of these additions. It is too peaceful to belong here.

[2] Four verses of four lines each, with three beats each. This is the first part of the second-century composition. It sings of the return of the Diaspora !

I will make them one, as sheep in the fold,
As a herd in the pasture.

Then shall there be a hum of the voices of men,
13. *And He shall arise who shall break the way before them;*
They shall break through the gate, shall march out;
Before them goes their king. and Iahweh at their head.

Ch. iv.

6. *At that time, sayeth Iahweh,*
I will gather those who go lame,
I will gather those who have been broken away,
I will restore those whom I had beaten down.

7. *Then will I cause the lame ones to be the "Remnant,"*
I will make the sick ones into a strong People,
For Iahweh is over them, their King on the Zion mountain.
From now forward for ever.

* *

8. *And to thee, thou watch-tower for the herd,*[1] *i.e., the hill [upon Zion].*
To thee, Daughter of Zion, shall come
The former lordship, the kingdom
Of the House of Israel.

9. *Why then criest thou now?*
Is there no king in thee?

[1] The second poem in the composition, written 150 B.C.

And is thy counsellor lost,
That pains of travail have seized thee? 10. *Sit thou in travailing pains and moan, O Daughter of Zion, for now thou must go away out of the city, and dwell in the fields, and travel to Babylon: there shalt thou be saved, there will Iahweh deliver thee from the hand of thy enemies.*

11. *Certainly against thee now are*
Gathered many peoples,
Who say: "Let her be desecrated,
Let us gloat over with Zion!"

12. *Nevertheless these have not*
Understood the plans of Iahweh,
They have not observed His purpose, that He
Is gathering them like sheaves for the threshing-floor.

13. *Up and thresh, thou Daughter of Zion;*
I make thy horns iron
And thy claws brass.
Grind thou down many peoples!

Ch. v.

8. *Thine arm shall be lord over thy oppressors;*
Whatever be thine enemy, it shall be destroyed.

Ch. iv. 13. *Thou shalt dedicate the spoil from them to Iahweh,*
Their possessions to the Lord of All the World.
14. *Now mayest thou tear thy face, they are setting up siege-trenches against us, and they are striking the ruler o Israel on the face with their rods!*

* * *

Ch. v.

1. *And thou, House of Ephrath, amongst*[1] *Bethlehem.*
The tribes of Judah the tiniest,
From thee one shall come forth for Me,
Who shall rule in Israel. 2. *Therefore is He abandoning them, until one has borne a child; and till the remnant of his brothers comes back to the Israelites;* 3b. *and till they shall return. For then shall he be great unto the ends of the earth.*

His origin was in the earliest times,
In the days of beginnings did he arise;
He rules in the strength of Iahweh,
As one exalted with the Divine Name.

4. *And he shall be the Peace*
5b. *And shall deliver us from Assyria,*
When they enter our land
And tread upon our territory. 4b. "*Assyria*":[2]
when it enters into our land
and treads upon our fortresses,
then shall we set up seven shepherds
and eight consecrated men:
5a. *these shall feed Assyria with the sword,*
and the land of Nimrod with their blades.

* * * *

6. *And Jacob's remnant shall be there*[3]
In the midst of the multitude of the peoples,

[1] Three verses, four lines each, with three beats each.
[2] A variant. Assyria means Syria—*i.e.*, Antiochus. This variant exalts the Maccabæan leaders where the other form, given in verses 1 to 5b, expects a Davidic prince.
[3] The fourth poem in this second-century set.

Like dew that comes down from Iahweh,
Like rain upon the grass,
That waiteth not for man,
That tarries not for mortals.

7. *And Jacob's remnant shall be there*
In the midst of the multitude of the peoples:
Like the lion among the creatures of the forest,
The young lion among the sheep;
Which striketh down when it breaks in,
Rends, and no man rescues.

9. *And it shall come to pass on that day, is Iahweh's utterance, I will root out thy steeds from thy midst, and I will destroy thy carriages;* 10. *I will root out the towns of thy land, and will ruin all thy fortifyings.* 11. *I will root out the magician's things from thy hand, and no wizards must thou have;* 12. *I will root out thy carved images and thy anointed pillars from thy midst. And thou shalt do honour no more to the work of thy hands.* 13. *I will tear down thy sacred poles, and do away thy images of wrong gods.* 14. *And in anger and burning fury I will accomplish My revenge on the people who have not listened.*[1]

Ch. vi.

1. *Oh, hear what Iahweh is speaking:*

Or. viii. Up, contend before the mountains[2]
And let the hills hear thee:

[1] A very late prose addition, in the spirit of Ezekiel, hard and fierce.

[2] Four poems from Manasseh's time: possibly Micah's work. First a poem of five verses, four lines each, with three beats in each,

2. Hear, O mountains, Iahweh's contention,
Understand this, ye foundations of the earth!

For Iahweh has a contention with the People
And He will expostulate with Israel:
3. What have I done to thee, O My People,
Wherein have I vexed thee? Accuse Me!

4. *Did I not indeed bring thee up out of the land of Egypt and deliver thee from the house of slavery, and send before thee Moses, Aaron, and Miriam?* 5. *O My People, think of all that Balak the King of Moab planned, and what Balaam the son of Beor answered him (from Shittim to Gilgal), to the end that thou mayest understand all Iahweh's fulfilment of His pledges!*

6. "Wherewith shall I approach to Iahweh,
And bow myself down before the God of the Heights?
Shall I approach Him with offerings,
With burnt-offerings of yearling-calves?

7. "Does Iahweh desire a thousand rams,
Ten thousand streams of oil?
Do I owe to Him my first-born,[1]
My body's fruit for my sin?"

8. It has been told thee what is good,
What Iahweh desires from thee, O man:

[1] This mention of child-sacrifice seems to point out the date, say 670 B.C.

Simply to do justice, to love gentleness,
To walk quietly with thy God. (9.) *It is wisdom to fear Thy Name!*

Or. ix. 9. Listen, Iahweh is calling to the city: [1]
Hear, O kinsmen and assembly in the
10. city!
"Am I to endure your storing up of mischief,
Your dealing out accursed ever shrivelling measures?

11. Shall I pardon your mischievous balances,
The bag with the false weights?
12. O you, whose rich men are oppressors
And whose inhabitants are liars? *whose very tongues in your mouths are deceit.*

13. Yes, I too am going to begin now to strike thee,
To desolate thee for thy sins;
14. Thou shalt eat, but not have enough,
The food within thy stomach shall deceive thee.

Thou makest gain, but thou hast nothing from it,
and what thou hast from it I will give to the sword.
15. Thou sowest, but thou reapest not;
Thou pressest oil, but anointest not thyself;
And new wine, but thou drinkest no wine.

[1] The second poem has also five verses of four lines each, with three beats each.

16. Thou practisest the ways of Omri,
The conduct of the House of Ahab; *you have walked in their devices, and you shall bear the mockery of the nations.*
To the end that I may turn thee into a desert,
And thine inhabitants into a laughing-stock.

Ch. vii.
Or. x. 1. Woe is me, I am like the gatherers of fruits[1]
And the grape-gleaning women!
There is no grape-bunch to eat,
Nor any early fig, for which I was longing.

2. The devout have disappeared from the land;
No honest soul is among men:
They are all lying in wait for blood
And conspiring each against the other.

They lift 3. their hands only to do harm;
It is always for spoil that the officials ask.
Does the great man deliver a verdict? It is for payment,
Deciding according to his own greed.

Aye, crooked is 4. the best of them, like thorns,
The finest of them like a twisted thicket.
Alas, for their punishing is coming,
And then there shall be collapse for them!

[1] The third poem has four verses of four lines each, with three beats each.

Or. xi. 5. Rely not upon a neighbour,[1]
Nor confide in your friend;
Lock up from your dearest
The doors of your mouth!

6. The son makes a fool of his father,
The maiden is defiant to her mother,
The daughter-in-law to her mother-in-law.
Thy home is thy enemy.

7. And yet I will look out
For Iahweh, and tarry
For my Saviour-God.
My God doth hear me.[2]

*

8. *Rejoice not, O woman who hatest,*[3]
So very much over me,
For when I have fallen
Then I rise (again),
And if I sit in the dark
Then Iahweh is a light for me.

9. *'Tis the wrath of Iahweh I am suffering,*
Against Whom I have sinned;
He is still fighting for me,
He is working out for me what is just,

[1] Fourth poem: with three verses of four lines each, and each having two beats.
[2] End of Micah.
[3] Three comforting hymns by various late authors. First, three six-lined verses, with two beats in each line.

He is leading me to the light.
I see His salvation.

10. *That woman who hates me shall see this*
And shame shall cover her ;
It is she that says to me :
Where is Iahweh, thy God ?
Then shall she be trodden down and my eyes shall feast over her
Like mud in the lanes.

* *

(4.) *'Tis the day of thy watchers,*[1]
11. *When they build thy walls ;*
Oh, yes, that day—
The appointed term is hasting near !

12. *Yes, on that day*
They are coming to thee
All the way from Assyria and
As far as Egypt ;

And all the way from Egypt and
As far as Euphrates,
From sea to sea, and
From mountain range to mountain range.

13. *But all the earth*
Is falling into desolation,

[1] The second has four verses of four lines each, two beats in each. It is of the restoration of Zion.

With all its inhabitants,
In return for their deeds.

* * *

15. *Oh, pasture Thy People with the staff,*[1]
As Thy herd,
That lodges alone in the wild,
In the midst of Carmel!

Let Bashan and Gilead be
Their pasture-land as of old;
15. *As once at the time when Thou travelledst up out of Egypt,*
Let us behold wonders!

16. *Let nations see it, and let them despair*
Of all their strength;
Let them lay the hand on the mouth, and dumb
Let their ears become!

17. *Let them lick dust like the serpents,*
Like worms on the ground,
Let them come trembling to our God, "coming shivering out of their castles."
Full of fear before Thee!

18. *Who is like Thee? Who clearest away debt,*
And passest by where there is a mistake! in the remnant of Thine inheritance.
Who holdest not wrath forever;
No, but lovest grace!

[1] Third part: seven verses, four lines each, with alternately three and two beats. A prayer.

19. *Be compassionate upon us again,*
Tread down our debts ;
And throw into the depths of the sea
All our sins !

20. *Show faithfulness towards Jacob,*
And grace towards Abraham ;
As from the days of the beginnings
Thou didst swear to the Fathers !

IV

THE BOOK OF ZEPHANIAH

(About 626 B.C.)

[As the Introduction shows (p. 33 ff.), the next prophetic work to follow here should be the First Isaiah, if we were giving all the literature in chronological order; but it is omitted, because only the works contained in the "Book of the Twelve" are to be handled at present. We treat these here as a literary unit, just as they are treated in the collections of Hebrew literature, both original and translated.—*Tr.*]

IV

ZEPHANIAH

Oracle i. Ch. i. 1. Utterance of Iahweh, which came to Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah,[1] *in the days of Josiah, the son of Amon, the King of Judah.*

2. I carry away, is Iahweh's saying,[2] *carrying away everything from the face of the earth!*

3. I carry away men and cattle,
I carry away the fowls of the heavens,
The fish of the sea.

And I let the mischief-makers be hurled down,
And I root out the sinners
From the face of the earth:
Is Iahweh's saying.

4. I let down My hand upon Judah
And upon Jerusalem's[3] citizens, every one of them;

[1] Probably the king Hezekiah. In 626 the Prophet would be fairly young, and of like age with Jeremiah.

[2] Five verses of four lines each, viz., three lines of three beats and one line of two beats.

[3] Zephaniah was evidently a dweller in Jerusalem.

I root out the remnant of Ba'aldom,
The very name of the pastors; *together with the priests.*

5. And those who worship [1]
On the roofs the Host of the heavens,
With those who worship the Moon,
Swearing by Milcom;

6. And those who from Iahweh [2]
Have turned themselves away,
And who do not seek Iahweh,
Never asking concerning Him.

Or. ii. 7. Be still before Iahweh, the Lord of All! [3]
His Day is near,
Iahweh has arranged a slain-feast,
The guests are invited: *And it shall come to pass on the day of Iahweh's slain-feast:*

8. I will inspect the Upper Men
And the sons of kings [4]
And all who array themselves
In garments from foreign lands;

9. I will inspect him who, as he comes to
The threshold, skips over it,

[1] He prophesied before Josiah made the Deuteronomic reform.

[2] Curious, as it is a speech by Iahweh Himself.

[3] Three verses, four lines each, with alternately three and two beats.

[4] Points to the Prophet as being of royal blood. Probably, too, the occasion is the nearing march of the Scythians.

And those who fill the House of their Lord
With deceit and deeds of violence.

10. *And it shall come to pass on that day, is Iahweh's saying:*

Or. iii. Hark! A crying comes up from the fish-gate[1]
And a wailing from the New-town,
A great crashing from the hills!

11. They who dwell in the Mortar-town are wailing:
"Alas! The merchant class are destroyed![2]
All the silver-weighers are wiped out!"

Or. iv. 12. At that time I am going to search thoroughly[3]
Jerusalem with lights,
And I will inspect severely the men
Who are settled like wine on the lees;

Who are saying in their minds:
He does neither good nor bad—
13. Into booty shall their property be turned,
To a waste their houses. "*They shall build houses, but shall not dwell in them, and vineyards shall they plant, but shall not drink their wine.*"[4]

[1] Two verses of three lines each, with four beats, and trochaic accent.

[2] The princely Prophet dislikes the foreign traders.

[3] Two verses, four lines each, with three beats each.

[4] How often these commentators quote Amos, as here! Amos v. 11.

Or. v. 14. Near is Iahweh's Day, the great Day! [1]
Near, hastening greatly!
Hark!—Iahweh's Day, the bitter one!
The heroes are writhing!

15. That Day is a day of fury,
Of distress and calamity,
A day of the plunge and the overturning,
Of thick darkness;

A day of fog and clouds all round:
16. Of alarm-trumpets,
Sounding down upon the strong towns,
The high battlements.

17. Then will I make all men anxious,
There they shall go like the blind, *because they have sinned against Iahweh*,[2]
Their blood shall be poured out like dust,
Their marrow like filth.

18. Not their gold, nor their silver
Shall have power to save them
On the day of the fury of Iahweh,
In the fire of His jealousy. *Then shall the whole earth be devoured, for downfall and sudden destruction shall He prepare for all the inhabitants of the earth.*

[1] Five verses, four lines each, with three and two beats alternately.
[2] A favourite marginal remark of the commentators.

Ch. ii.

Or. v. 1. Come in crowds! In crowds let[1]
The people come,
Those all-unwitting ones; 2. ere you
Become like drifting chaff!

Before there break in upon you
The burning wrath of Iahweh: 3. *Seek Iahweh,*[2] *all you humble ones in the land, who work His justice, seek ye righteousness, seek humility!*

3c. Perhaps you may be able to hide yourselves
On Iahweh's Day of wrath.

4. For Gaza shall be forgotten,
Waste shall be Ashkelon,[3] and Ashdod
Hunted away in the hot noontide,
To be demolished is Ekron.

5. Woe to you, inhabitants of the sea-coast land,
O you nation of Cretans;
The word of Iahweh falls on you,
O land of Philistia! *I will destroy thee till no inhabitant shall remain.*

6. Thou shalt become herding meadows,
Mere folds for sheep, *the territory along the sea shall become a territory belonging to the*

[1] ii. 1–7 and 12–14. Eight verses of four lines each, with three and two beats alternating. Concerning the Day of Iahweh.

[2] Reference to Amos v.

[3] Just as the Scythians did lay it waste.

remnant of the House of Judah; they shall pasture there, for Iahweh their God will inspect them and will turn their fortunes.

7. **In Ashkelon's houses shall they**
Camp at eventide.

8. *I heard the injury by Moab,*[1]
The mockery from the Ammonites,
Wherewith they injured My People,
And boasted against His land.

9. *As truly as I live, sayeth Iahweh,*
He of Sabaoth, the God of Israel:
Like Sodom shall Moab become,
And Ammon like Gomorrha;

Covered with nettles, a salt-pit,
And a waste place forever;
The Remnant of My People shall plunder them,
And shall inherit what little is left of them.

10. *This is for them for their haughty spirit,*
Because they injured . . .
And boasted against My People,
(Is the saying) of Iahweh of the Hosts.

11. *Terrible for them is Iahweh,*
For He can tread down all gods;

[1] Verses 8–11 are an inserted Maccabæan poem of five verses, four lines each, each with three beats.

Him in all places shall
The lands of the foreigners serve.

12. You also, you Cushites, shall fall
By the sword of Iahweh;
Then will He stretch His hand out to the north,
And will destroy Assyria.

He will make Niniveh a desert,
A withered dune,
14. Wherein the herds shall lie,
And the creatures that live in the fields;

The bittern and the pelican sleep
Upon its pillar-capitals,
The owl hoots in the windows,
The raven upon the threshold.

15. *This is the bustling city,*[1]
Whose throne was so sure,
Which said in her mind:
I am and there is naught besides me!

Oh, how she has become a waste,
A resting-place of the wild-creatures!
Whosoever steps away past her whistles
And waves the hand.

[1] Two verses, four lines each, with alternating three and two beats. It is a late cento of Isaian and Jeremian sayings.

Ch. iii.

1. *Ah, obstinate one, defiled one,*[1]
Tyrannical city "She hears not Iahweh's
voice,[2] *submits to no discipline."*
2. *Which does not trust in Iahweh*
And draws not near to Him!

3. *The upper class in her midst*
Are growling lions,
The judges are evening wolves,
Crunching away till morning.

4. *Her Nabhis are vain gossips,*
Lie-loving fellows;
All that is holy her very priests desecrate,
They misuse the Torah.

5. *Upright within her is Iahweh,*
No injustice doeth He;
From early dawn He dispenses His justice,
Light never ceases there.

Amid noise of battle 6. *I annihilated peoples,*
Waste now are all her battlements;
I emptied all her streets,
So that no one steppeth about there.

Unpeopled are her towns,
Of citizens they have none.

[1] A late post-Exilic apocalypse of twenty verses with four lines each, and alternately three and two beats.
[2] A quotation from Jer. vii. 28.

7. *I thought, "Surely she must be afraid of Me,*
She must accept discipline;

"She will surely not let pass from her sight entirely
All that I have commanded":
But from earliest hours right onward they are ever
At their evil deeds.

8. *Therefore tarry, sayeth Iahweh, for the Day,*[1]
When I shall stand up as witness;
For the duty lies upon Me, to assemble peoples,
To assemble empires,

To pour out upon them My fury,
All My burning wrath,
For the whole earth shall be devoured
By the fire of My jealousy.

9. *Then will I give to My People*
Purified lips,
That they all may cry to Iahweh,
And with one mind may serve Him.

From away beyond the Euphrates shall be brought
Hither My he-goats,
10. *Men of Pathros shall bring hither*
Food-offerings for Me.

11. *Then shalt thou come no more to shame*
For all thy deeds, wherein thou didst treat Me so wrongly

[1] Verses 8–13 might be a separate poem.

For then will I remove out of thee
All those noisy proud ones.

No more shalt thou practise thy haughty ways
Upon My holy hill;
12. *I will leave within thee a people*
Who are humble and lowly.

Then there shall be a hiding-place in the Name
of Iahweh
13. *For the Remnant of Israel;*
No injustice shall they ever practise,
Nor shall they utter any lie.

There shall not be found any deceitful tongue
In any mouth among them,
For without ever a fear shall they
Pasture and have their camp.

14. *Sing, O Daughter of Zion! Exult,*[1]
O Jerusalem!
Be joyful, O Daughter of Israel,
And triumph with all your mind!

15. *Thy doom hath Iahweh put far away,*
He hath hunted away thy enemies;
In thee hath Iahweh become the King,
No more suffering shalt thou see.

16. *On that Day shall folk say*
Unto Jerusalem:

[1] Verses 14–18 might be counted a new poem.

Be not afraid, O Zion, let
Not thy hands hang down!

17. *In thee is Iahweh, thy God,*
A delivering Hero;
He delights in thee with joy,
And shows thee ever new love.

He exults over thee with triumph
18. *As on the festival-day;*
Ended for thee is the Day whereon
Thou sufferest shame because of Him.

19.[1] *Behold, I am doing this to thee for My own sake, for at that time "I will save those that are lame, and will gather those that are scattered away," and will make them for a psalm of praise and for honour in all the earth, when I turn your fortunes.*

20. *at that time will I do good to you (i.e., at the time when I gather you), for I will make you an honour and a psalm of praise among all peoples of the earth, when I turn your fortunes before your eyes, sayeth Iahweh.*

[1] Verses 19 f. are a prose addition in two variants, with slightly differing meanings; we set them side by side, thus showing their relationship.

V

THE BOOK OF NAHUM

(About 620 B.C.)

V

NAHUM[1]

Ch. i. 1. *Oracle concerning Niniveh, Book of the Vision of Nahum the Elkoshite*

3. A*biding in fury, and great in power,*
Iahweh leaves not any unpunished ;
B*reaking His path with storm and tempest,*
The clouds are the dust from His feet.

4. D*rying up the sea, when He has threatened it,*
He makes all the floods pass away ;
E*xhausted are Bashan and Carmel,*
Languishing all Lebanon's shoots.

5. F*ear-stricken before Him are the mountains,*
The hills begin to totter ;
G*rovelling lies the earth before Him,*
The world and the dwellers therein.

6. H*oldeth out anything against His rage ?*
Who shall stand His burning wrath ?

[1] The first third of Nahum is in helpless disorder, because some one put part of an alphabetical poem in front of it—on the blank space of parchment. Then something else was put between the original lines ; and all was copied ! We mark the alphabetism by special initials, A, B, &c.

If His fury be poured out like fire,
Then shall the rocks plunge down before Him.

7. *Iahweh is gracious (to the devout),*
A refuge in the day of distress;
Knowing all those who hide themselves in Him,
He leads them through the cloud-bursts;

9*b*. *Leaving to ruin all who oppose Him*
He drives His enemies into the darkness.
Make attack on Him! But no man does it twice,
For He makes an utter end.

9*a*. *Now, think you still lightly of Iahweh,*
2. *That God full of jealousy and fury?*
Oh! Iahweh works revenge on His opposers,
He keeps up His wrath against His enemies.

10. *Path-stopped against Him, by thorns? These only?*
(12.) *Many as they may be, they are at once mowed away,*
Right quickly (10.) *like dry chaff they fly away.*

. . . . .

Oracle i. **12. Thus sayeth Iahweh:** [1]
When the time of the pressure on thee is full,
Then I will press upon thee no more,
Then will I break the poles of thy yoke,
I will tear away thy bonds.

[1] With this fit phrase the real Book of Nahum opens. The first section has four verses of four lines each, with alternately three and two beats.

(14.) No more shall thy name be belittled,
Thou wast indeed little until now;
Ch. ii. 1. The messenger of joy is hastening already,
He shall announce salvation.

Now celebrate, O Judah, thy festival,
And pay thy vows;
For no longer shall there march through thee
Any such miscreant. *he is utterly annihilated.*

3. Afresh shall bloom the exaltation of Jacob
And Israel's vine-stock;
Plunderers have verily plundered him,
Destroyed his tendrils.

Ch. i.
Or. ii. 10. Aha! thou thicket full of lions,[1]
11. Out of thee there marched
He who devised evil against Iahweh,
He planned ill things.

14. Iahweh has given command concerning thee:
From the House of thy God
I will destroy both carved and molten images,
I will lay waste thy grave.
Ch. ii.
2. There rises up before thee the Destroyer:
Guard well the watch!
Keep a look-out! Gird the loins!
Strain all your strength!

[1] Fifteen verses of four lines each, with three and two beats alternately.

4. The shields of his heroes are blood-red,[1]
Like fire are his swords;
The warriors are all in scarlet
On the day when he marches out.

The waggon-loads and the steeds
Are rattling through 5. the streets;
They tear along madly, they plunge
Right over the market-places.

Their looks are like torches,
They run like the lightnings;
6. His nobles gallop straight forward
In their courses.

They speed on toward the wall,
Up they build the storming-shield;
7. Now the gates of the streams are opened,
Now is the palace full of terror.

8. Away out, away wanders the great Lady,
Companied by her maids,
Sobbing with a moan like doves,
Beating upon their breasts.

9. And Nineveh is like a pond,
With its waters fast ebbing away;
(Quite likely some one cries:) Stay, stop!
But never a man turns.

[1] The invaders seem to be the Medes, and they paint their armour all red.

10. Now they rob the silver, they are robbing
Gold at every point;
One could not weigh the masses of all
The costly things.

11. Devastation and waste and a wasted land,
A despairing soul,
And knocking knees and cramp
In all loins! "*red glow all faces.*"

12. What is left now of the abode of the lions,
The cave of the young lions,
Where without fear may betake himself
The lions' cub?

13. It was for his young the lion robbed,
For the lionesses he strangled;
With gobbets torn off he filled the holes,
With prey his dwelling.

14. But I come unto thee, sayeth Iahweh,
(The God) of the Hosts,
And I send up in smoke
The thicket of the young lions.

The sword shall devour thee, and I will destroy
Off the earth thy robberies;
From thy lionesses shall there be
Never more heard any sound.

Ch. iii.

Or. iii. 1. Aha! Niniveh, city of blood,[1]
Utterly a liar,
Filled full of murdering and tearing,
With endless robbing!

2. Hark! The whip and the rattling of the wheels
And the storming steed
And the high up-leaping waggons,
3. Riders whirling all about!

Glitter of swords and flash of lance
And many a man stabbed through;
Masses of carrion, aye, unending,
One stumbles over corpses!

4. This is for the many coquettings of the beautiful one,
So skilful in witchcraft,
Who deceived whole nations with coquetting
And tribes with witchcraft:

5. I am coming to thee, sayeth Iahweh;
Lifting up thy skirts, *before thine own face*
Showing the nations thy nakedness,
Thy shame to the kingdoms.

6. I bespatter thee with filth
And make thee a sight to see;

[1] Twenty verses of four lines each, with three and two beats alternating. The fall of Niniveh.

7. Then every one who sees thee
Shall hide away from thee,

Saying: Niniveh is overcome:
Who will mourn for her?
Where indeed could any one
Seek any comforters for her?

8. Art thou better than No-Amon,
That lay by the streams;
With water all round for defence,
And water for her walls?

9. Ethiopia was his strength,
And countless Egyptians;
And Put and Libya came
To help him.

10. Nevertheless he fell under the sentence of exile
And went away into misery,
And saw his children dashed to pieces
In all his streets.

Then for all his nobles, as slaves,
They cast the lots,
And all his great ones were
Bound with chains.

11. Ah, thou too shalt be broken,
Shalt be robbed of thy power;

Yes, thou too shalt have to seek
A refuge from the enemy.

12. All thy forts are like figs
And the first fruits of the orchard;
They tumble, when they are shaken,
Into the eater's mouth.

13. The folk within thee turned womanish
In the face of the enemy;
The gates of the country are opened,
Fire has devoured the bolts.

14. Draw water for the beleaguered,
Strengthen the fortifications,
Tread the clay, stamp in the earth,
Bring hither the brick-mould!

15. Now the fire devours thee, does thee to naught,
Now the sword devours thee;
19a. There is no soothing remedy for this wound:
The stroke on thee is deadly.

15b. Thou mayest be numberless like the grasshoppers,
Even as the locusts,
16. Thy belongings like the very stars:—but the grasshopper
Opens the wings and flies away, *thy tax-officers are like locusts, thy scribes like dragon-flies.*

17. They settle down on the garden-walls,
Any time when it is cold;
The sun shines out—away they are,
No man can tell you whither.

Why 18. were thy shepherds, O Assyria, so
soundly sleeping,
Why were thy lords dreaming so!
Thy people is scattered on the mountains,
Assembled again by no one.

19b. Whoever hears of thee will clap together
His hands over thee;
For on whom did thy badness
Not fall unceasing? [1]

[1] Nahum did not dream that the conquerors of Assyria could be quite as dangerous to Judah as Assyria had been.

VI

THE BOOK OF HAGGAI

(520 B.C.)

[The introductory chapter has shown, on p. 36 f., that if all the Prophets were being given, and given in chronological order, there should stand here the Second Isaiah, cc. xl.–lv. ; then the original compositions in Isaiah xxi., the powerful writings in Isaiah xiii. 2 to xiv. 23, and finally the Trito-Isaiah, cc. lv.–lxvi., should follow. But we pass to the convolute book Haggai, Zechariah i. to Malachi iii., and Obadiah.—*Tr.*]

VI

HAGGAI

Oracle i. Ch. i. 1. In the year two of the king Darius,[1] in the sixth month, on the first day of the month, did the word of Iahweh reach the Prophet Haggai, thus:

Say to Zerubbabel, the son of Shealthiel, the Governor of Judah, and to Joshua, the son of Jozadak the high-priest, thus: 2. So sayeth Iahweh of the Hosts: these people say, it is not the time when Iahweh's House ought to be built.[2] 4. Is it the right time for you yourselves to be dwelling in your houses—wainscotted ones!—whilst this House lies waste? 5. And now thus sayeth Iahweh of the Hosts, Pay attention for a moment to your experiences! 6. You have been sowing much, but you have brought in little; people eat, but they are not sated; they drink, but they are not filled; they dress, but they do not become warm; and whoever hires himself out, hires himself to a "hole in the money-bag." 7. So sayeth Iahweh: Pay attention to your experiences! 8. Go away up to the mountains and bring timber, and build the

[1] Instead of setting a title, this writer gives a date. So do Ezekiel and Zechariah. It is perhaps because they are chiefly narrators.

[2] Verse 3 is a mere variant.

House, so that I may have joy therein and may see Myself honoured, sayeth Iahweh. 9. Folks are looking out for much, and it turns out to be little; and you bring things into your houses, and lo! I blow thereon (in disgust)—Why? is the saying of Iahweh of the Hosts. It is because of My House that lieth waste, while you are taking pleasure for yourselves, each of you in his own house. 10. Therefore the sky is withholding its dew and the earth withholds its produce; 11. and I have summoned drought upon the land and upon the mountains, and upon the corn and the oil and all that the ploughed field produces, and upon men and cattle and upon all the work of your hands.

Or. ii. 12.[1] But Zerubbabel the son of Shealthiel, and Joshua the son of Jozadak, the high-priest, and all the rest of the People listened to the voice of Iahweh their God, and to the words of the Prophet Haggai, wherewith Iahweh had sent him to them. And the People were afraid before Iahweh. 13. But Haggai *the messenger of Iahweh in the matter of the messages of Iahweh* said to the People: Iahweh's saying is, I AM WITH YOU. 14. Then Iahweh aroused the spirit of Zerubbabel the son of Shealthiel, the Governor of Judah, and the spirit of Joshua the son of Jozadak, the high-priest, and the spirit of all the rest of the People, so that they came and carried on the work at the House of Iahweh of the Hosts, their God,—15. on

[1] Note the interesting twofold view of the famine: (1) it left no money for building; (2) it was Iahweh's chastisement.

the twenty-fourth day of the month, in the sixth month, in the second year of the king Darius.

Or. iii. Ch. ii. 1. In the seventh month, on the twenty-first day of the month, did the word of Iahweh issue by the Prophet Haggai thus: 2. Do speak to Zerubbabel the son of Shealthiel the Governor of Judah, and to Joshua the son of Jozadak, the high-priest, and to the rest of the People, thus: Who is there among you who saw this House in its former glory? And how do you see it now? Is it not as nothing in your eyes? 4. But now, Lay hold! O Zerubbabel, is Iahweh's saying. Lay hold! O Joshua, son of Jozadak, thou high-priest. Lay hold! all ye People in the land, is Iahweh's saying; and work, for I AM WITH YOU, is the saying of Iahweh of the Hosts, 5. and My spirit dwells in your midst. Have no fear! 6. For thus sayeth Iahweh of the Hosts: there is only a little time to wait, and then I will shake the heavens and the earth, the sea and the dry land; I will shake all peoples, that the treasures of all peoples may come, and I will fill this House with glory, sayeth Iahweh of the Hosts. 8. Mine is the silver, and Mine is the gold, is the saying of Iahweh of the Hosts. 9. The coming glory of this House shall be greater than the former, sayeth Iahweh of the Hosts; and in this place will I give peace, is the saying of Iahweh of the Hosts.

Or. iv. 10. On the four-and-twentieth of the ninth month, in the second year of Darius, there issued the word of Iahweh by the Prophet Haggai, thus: Now ask the priests for guidance in this following matter:

12. When some one carries sacred flesh[1] in his coat-lappet, and then touches with his lappet against bread, or vegetables, wine, oil, or any sort of food; does that which he has touched become sacred? The priests answered and said: No! 13. And Haggai said: When some one who is impure because of a corpse touches against any of these, does the thing he touches upon become impure? The priests answered and said: It does become impure. 14. Then Haggai answered and said: So do these persons stand before Me, and so does this People stand here before Me, is the saying of Iahweh; and so all the work of their hands, and whatever they are bringing up yonder, is impure. 15. And now pay attention to this from to-day onwards, and all through the future! Before stone was laid on stone at the Temple of Iahweh, how was it going with you? You would come to a corn-heap of twenty (bushels), and there would be ten; and if one came to a wine-press vat to get fifty (pails) *after the pressing*, then there would be twenty. Pay attention from to-day onwards, and all through the future, from that day onwards when the foundation for the Temple of Iahweh was laid, *from the four-and-twentieth of the ninth month onwards*, oh, pay attention! 19. Is the seed-corn still lying in the granary; and are the vine, the fig-tree, the pomegranate-tree, and the olive-tree still bearing nothing as yet? From to-day onwards will I give blessing!

[1] *I.e.*, a little bit of the sacrificial meal which he is carrying home for his wife will not make the cupboard all sacred.

Or. vi. 20. And the word of Iahweh issued to Haggai a second time on the four-and-twentieth of the month, thus: 21. Say to Zerubbabel the Governor of Judah, thus: I will shake the heavens and the earth; 22. and I will overturn the throne of the kings; and I will destroy the power of the heathen kingdoms; I will overturn the carriages and their drivers, and the horses and their riders shall tumble, *each one upon the sword of the other*.[1] 23. On that day, is the saying of Iahweh of the Hosts, I will take thee, O Zerubbabel, son of Shealthiel, My servant—it is the saying of Iahweh—and I will make thee to be a signet-ring, for I have chosen thee, is the saying of Iahweh of the Hosts.

[1] A mere gloss, for horses do not wield swords.

VII

THE BOOK OF PROTO- (OR FIRST) ZECHARIAH

(i.–viii.)

(520 and 518 B.C.)

VII

ZECHARIAH

(i.–viii.)

Oracle i. Ch. i. 1. In the eighth month in the second year of Darius came the word of Iahweh to the Prophet Zechariah, son of Berechiah, the son of Iddo, thus: 2. Iahweh was angry against your Fathers, 3. therefore speak to them: Thus sayeth Iahweh of the Hosts: Turn back to Me, is the saying of Iahweh of the Hosts,[1] and then I will turn back to you, sayeth Iahweh of the Hosts. 4. Be not like your Fathers, to whom the former Prophets cried out: Thus sayeth Iahweh of the Hosts: Turn back from your bad ways and bad deeds! but they did not listen and they did not regard Me, is the saying of Iahweh. 5. Your Fathers, where are they? And the Prophets, do they live for ever? 6. But My words and directions which I had laid upon My servants the Prophets—have not these come to speedy fulfilment in your Fathers' experience? So that after all they did indeed turn back, and said: As Iahweh determined to do to us, according to our ways and our deeds, just so He has done to us.[2]

[1] The style is far from classic, or even orderly; it is wordy.

[2] These verses of introductory summary, and chapters vii. f. as conclusion, have been added late, by the author himself.

Or. ii. 7. On the four-and-twentieth day of the eleventh month, *that is the month Shebat*, in the second year of Darius, there came the word of Iahweh to the Prophet Zechariah, son of Berechiah, the son of Iddo, thus: 8. I saw in the night-time, and there was a man who rode upon a red horse; and moreover he was standing between the mountains that are near the gorge; and behind him were dappled, and black, and white horses. 9. Then I spoke: What are these, My Master? Then there spoke to me the Messenger[1] who talks within me: I will show thee what these are.[2] 10. And the man who stood between the mountains answered and said: These are they which Iahweh hath sent to travel throughout the earth. 11. And they answered the Messenger of Iahweh *who stood between the mountains*[3] and said: We have travelled throughout the earth, and see, the whole earth lies still and does not move. 12. Then answered the Messenger of Iahweh and said: O Iahweh of the Hosts, until when wilt Thou remain without compassion towards Jerusalem and the towns of Judah, against which Thou hast been furious now these seventy years? 13. And Iahweh answered the Messenger who talks within me, with kindly, comforting words. 14. Then the Messenger who talks within me said to me: Cry out therefore thus: Thus sayeth Iahweh of the Hosts: I have a great

[1] A striking characteristic of Zechariah, this idea of an "Inspirer."

[2] In the realms of the fancy, and even the fantastic, Zechariah is in his element.

[3] The scene is at the gates of Paradise.

jealousy concerning Jerusalem and Zion, 15. and I have a great wrath against the secure peoples; for I was angry only a little, but these helped greatly in her destruction. 16. Therefore thus sayeth Iahweh: I am turning towards Jerusalem with compassion: My House shall be built therein, is the saying of Iahweh of the Hosts, and the builder's measuring-line shall be stretched out over Jerusalem. Cry thou out farther: Thus sayeth Iahweh of the Hosts: Yet again shall My towns overflow with good things; and yet again will Iahweh have compassion upon Zion, and He will yet again choose Jerusalem.

Or. iii. Ch. ii. 1. And I lifted my eyes and saw: there were four horns. 2. And I said to the Messenger who talks within me: What are those? And he said to me: Those are the horns that have scattered Judah and Jerusalem. 3. Then Iahweh let me see four smiths. 4. I said: What are these coming to do? And he spake to me: Those yonder are the horns which have scattered Judah, to such a length that it did not lift up its head; and these here are coming to sharpen axes, in order to throw down the horns of the peoples who lifted up the horn against Judah to scatter it.

Or. iv. 5. And I lifted up my eyes and saw: and there was a man with a builder's measuring-line in his hand. 6. I said: Whither art thou going? And he said to me: To measure Jerusalem, to see how broad and how long it is. 7. But lo! the Messenger who talks within me stepped forward, and another messenger came into sight, meeting him; 8. and he spoke to him;

Run, speak to that young man: Jerusalem is to lie as an open land,[1] for the sake of the many men and animals therein, 9. And I Myself, is the saying of Iahweh, will be a fiery wall all around it and for a glory in its midst, 10b. for I will spread you out like the four winds of heaven, is the saying of Iahweh.

10a. *Ho! Fly away from the land of the north,*[2]
Is Iahweh's saying,
11. *Ho! Escape away to Zion, all you*
Who dwell in Babylon!

12. For thus sayeth Iahweh of the Hosts, Who has sent me in glory to the peoples who rob you: Whoever touches you, touches the apple of His eye. 13. For see, I will wave my hand over them, so that they shall become a prey to those who are serving them; and you shall recognise that Iahweh has sent me. 14. Exult and rejoice, O Zion-Daughter; for see, I am to come and take My abode in thy midst, is the saying of Iahweh. 15. And many peoples will join themselves to Iahweh in that day, and shall become His people, and shall dwell in thy midst; and thou shalt recognise that Iahweh of the Hosts has sent me to thee. 16. But Iahweh will possess Judah as His portion in the sacred land, and He will also make Jerusalem

[1] Another notable idea of Zechariah: the city has no wall, no defence, save Iahweh.

[2] Clearly an inserted quotation from some unknown poem. Remove it and the connection is all clear.

His choice henceforth! 17. Be still, all flesh, before Iahweh; for He is moving forth out of His holy dwelling!

Or. v. Ch. iii. 1. And he let me see the high-priest Joshua, as he stood there before the Messenger of Iahweh, while the Satan stood at his right hand to attack him. 2. And that one (the Messenger) said to the Satan: May Iahweh scold thee, Satan, yes, may Iahweh scold thee: He has chosen Jerusalem! Is not this man a brand plucked out of the fire? 3. But Joshua was dressed in filthy clothes, and he stood thus before the Messenger. 4. And the Messenger began and said to those who stood before him: Take the filthy clothes away from him! while to him (Joshua) he said: See, I have removed thy fault away from thee! *And I am letting thee put on festival-dress.* 5. And he said: Let them put on a pure winding turban-band upon his head. And they set the pure turban-band upon his head, *and they put clothes upon him.* And the Messenger of Iahweh stepped forward 6. and testified to Joshua thus: 7. So sayeth Iahweh of the Hosts: If thou walkest in My ways, and if thou attendest to My service, then thou shalt both rule My House and shalt as well have charge of My forecourts, and I will give thee free access to Me among these (messengers) who stand here. 8. Hear then, high-priest Joshua, thou and thy colleagues whose president thou art: They are men of portent! For (*see, I am bringing My servant "Branch."*)

Ch. iv. 6. this is the word of Iahweh to Zerub-

babel: Not by might and not by skill, but by My spirit, sayeth Iahweh of the Hosts. 7. Who art thou, O great mountain? Before Zerubbabel thou art only a plain! And he shall bring out the top-stone with shoutings of "Hail! hail! to it." 8. *And the word of Iahweh came unto me:* 9. The hands of Zerubbabel have laid the foundation for this House, and his hands shall complete it; and thou shalt recognise that Iahweh of the Hosts hath sent me to you. 10a. For whosoever has despised the day of small things shall see with joy the stone—i.e., the block of lead—in the hand of Zerubbabel. Ch. iii. 9. For see, that stone which I have laid before him—upon one stone are seven eyes:[1] —see, I Myself will engrave the engraving on it, is the saying of Iahweh of the Hosts, and I will wipe out the fault of this land on that very same day. 10. On that day, is the saying of Iahweh of the Hosts, you shall invite each other to come under the vine and the fig-tree.

Or. vi. Ch. iv. 1. And the Messenger who talks within me awakened me again, like some one who is awakened out of his sleep, 2. and he said to me: What seest thou?[2] And I said: I see that there is a lamp-stand entirely of gold and an oil-can upon the top of it, and its lights are seven upon it, with seven pipes for the lamps; 3. moreover, there are two olive-trees by it,

[1] These seven eyes and the seven lights mentioned later are identical.

[2] The four later visions belong to a quite different line of ideas, and a different time; quite different from the three earlier ones.

one on the right of the oil-can and one on the left. 4. And I began and said to the Messenger who talks within me: What are those yonder, my Master? 5. The Messenger who talks within me answered and said: Dost thou not know what those are? And I said: No, my Master. 6. Then he answered and said to me: 10b. Those seven[1] yonder are the eyes of Iahweh, which sweep over the whole earth. 11. And I answered and said to him: What are those two olive-trees on the right and the left of the lamp-stand? *And I answered for the second time and said to him: What are those two olive-tree branches, which are at the side of the two oil conductors, which pour down the oil from them?* 13. He said to me: Dost thou not know what those are? I said: No, my Master. 14. Then said he: These are the two "Men-of-the-Oil," who stand before the Lord of all the earth.

Or. vii. Ch. v. 1. And I raised my eyes again and saw: and there was a flying Roll of writing. 2. And he said to me: What seest thou? I said: I see a flying Roll of writing which is twenty ells long and ten ells broad. 3. Then said he to me: That is the curse which goes out over the whole land. Because for such a long time every thief has been free from punishment *and for such a long time every one who takes an oath has been free of punishment*, 4. therefore I am letting the curse issue, is the saying of Iahweh of the Hosts; and it shall come into the house of the thief and into the house of him who swears falsely by My Name; and it

[1] The seven eyes and the seven lights are thus identical.

shall settle into his house, and shall devour it, both its timbers and its stones.

Or. viii. 5. And the Messenger who talks within me appeared and said to me: Do lift up thine eyes and see what is appearing there! 6. I said: What is that? And he said: That is the Ephah which is appearing; and he said: That contains the faults of those who are in all the land. 7. And see, a round plate of lead lifted itself up and a woman was sitting there in the Ephah. 8. And he said: That is Profligacy; and he threw her into the Ephah, and threw the leaden plate upon the mouth of it. 9. And I lifted my eyes and saw: there came two women into sight *with a spirit in their wings*, who had wings like stork's wings; and they lifted the Ephah high up between earth and heaven. 10. And I said to the Messenger who talks within me: Whither are these bringing the Ephah? 11. He said to me: There shall be built a house for her in the land of Shinear; and when it is built, then they shall set her down there upon her place.

Or. ix. Ch. vi. 1. Again I raised my eyes and saw: there came four waggons into sight, out from between the mountains, and moreover the mountains were mountains of brass. 2. With the first waggon were red horses, with the second black ones, 3. with the third white ones, and with the fourth dappled horses. 4. And I began and said to the Messenger who talks within me: What are those yonder? 5. The Messenger answered and said to me: Those are the four winds of the heavens; they are just coming out from their

presentation before the Lord of the whole world. 6. That one wherewith there are the black horses,— they shall go out to the north-land; the white ones go out to the western region, the dappled ones go out to the south-land, 7. but the red ones do (not) go out. Then they requested to be let go, that they might travel throughout the earth; and he said: Go, travel throughout the earth. Then they travelled throughout the earth. 8. But me he called up beside himself, and spoke to me thus: See, those who go out to the north-land have set down my spirit in the north-land.

Or. x. 9. *And the word of Iahweh came unto me thus:* 10. *Take from the exiled ones, that is from Hildai, Tobiah, Jedaiah.*[1] But thou, go thou to-day to the house of Josiah the son of Zephaniah, who has come from Babylon— 11. and take and receive gold and silver, and make a crown-circlet, and lay it upon the head of (Zerubbabel) *the high-priest Joshua the son of Jozadak*, 12. and say to him: Thus says Iahweh of the Hosts: See . . . *a man by name Branch, and from him shall branches issue, and he shall build the Temple of Iahweh.* . . . 13. He shall build the Temple of Iahweh and he shall obtain exaltation, and he shall sit and shall rule upon his throne, and (Joshua) shall be priest at his right-hand, and there shall be peaceful understanding between them twain. 14. But the crown-circlet shall remain in the Temple for a memorial of Heldai, Tobiah, Jedaiah, and Chen, the descendants of Zephaniah.

[1] Confusion has slipped in among these names.

15. And people from afar shall come, and shall help along with you to build the Temple of Iahweh; and you shall recognise that Iahweh of the Hosts has sent me to you. *And it shall come to pass when you listen to the voice of Iahweh your God . . .*

Or. x. Ch. vii. 1. And it came to pass in the fourth year of the king *there came the word of Iahweh to Zechariah* on the fourth of the ninth month *in the Kislew*, 2. There sent Bethel [1]—i.e., Sarezer and Regemmelek and its people—to conciliate Iahweh; and said to the priests, who were at the House of Iahweh of the Hosts, and to the Prophets: Am I to weep in the fifth month and to practise abstinence, as I have now done for so many years? 4. Then came the word of Iahweh of the Hosts to me thus: 5. Speak to all the people of the land and to the priests thus: When you have been fasting with mournings in the fifth and the seventh months now throughout these seventy years, have you been fasting then for Me? 6. And when you eat and when you drink, is it not you that eat, and is it not you that drink? 7. Are not these the words which Iahweh caused to be preached by the former prophets, when Jerusalem was still inhabited and was in peace; and when its towns all around it, and also the south-land and the low-land, were still inhabited? 8. *then came the word of Iahweh to Zechariah thus:* Thus sayeth Iahweh of the Hosts:

[1] This town or corporation of Bethel seems to have been part of the land and people who were not devastated and deported at the Exile.

Speak genuine justice, and practise gentleness and compassion towards each other; and as for the widow and the orphan, the stranger and the miserable, do not oppress them, and plan not evil against each other in your minds! 11. But they refused to pay attention, and they raised resisting shoulders, and they hardened their ears so as not to hear, and they made their minds like a diamond, so as not to hear the direction and the words which Iahweh of the Hosts sent by His spirit, by means of the former Prophets. And so came a great anger from Iahweh of the Hosts. 13. And as He called but they did not listen, so they could then cry without My hearing, sayeth Iahweh of the Hosts; 14. and I hurried them away, scattering them among all peoples whom they did not know; and so the land was desolated behind them, so that no man travelled hither and thither; and so they made the precious land into a waste.

Or. xi. Ch. viii. 1. And there came the word of Iahweh of the Hosts thus: 2. Thus sayeth Iahweh of the Hosts: I am jealous for Zion with great jealousy: aye, with great fury I am jealous concerning it. 3. Thus sayeth Iahweh: I will return to Zion, and I will take up My abode in the midst of Jerusalem; and Jerusalem shall be called the Faithful City, and the mountain of Iahweh of the Hosts shall be the Holy Mountain. 4. Thus sayeth Iahweh of the Hosts: There shall again sit aged men and aged women in the promenade-places of Jerusalem, each one with his staff in his hand because of his great age. 5. And the

promenades of the city shall fill up with boys and girls that shall play upon her promenades. 6. Thus sayeth Iahweh of the Hosts: Although it may seem too wonderful for the remnant of this People in those days, shall it also seem too wonderful for Me? is the saying of Iahweh of the Hosts. 7. Thus sayeth Iahweh of the Hosts: See, I am saving My People out of the land of the rising of the sun, and of its going down, and I am bringing them hither, and they shall dwell in the midst of Jerusalem; and they shall be My People, and I their God, in faithfulness and in righteousness. 9. So sayeth Iahweh of the Hosts: Let your hands be firm, you who hear in these days these words out of the mouth of the Prophets; to wit, from that day onward when the foundation stone was laid for the building of the Temple of Iahweh of the Hosts. 10. For before those days the earning of a man came to nothing, and the earning of the cattle was nothing; and whoever went out and in got no peace from his opponent, and I set all men against one another. 11. But now I am not against the remnant of this People as I was in the former days, is the saying of Iahweh of the Hosts. 12. For it is peace that I will sow: the vine shall give its fruit, the earth shall give its produce, and the heavens shall give their dew; and I will give all this in possession to My People. 13. And as you have been a curse among the nations, O House of Judah and House of Israel,[1] so will I give you healing

[1] Zechariah uses "Israel" for places in the north just as he had spoken of Bethel above.

in order that you may be a blessing. Be ye not afraid: let your hands be firm! 14. For thus sayeth Iahweh of the Hosts: As I determined to hurt you, when your Fathers enraged Me, sayeth Iahweh of the Hosts; and I did not repent of it: so have I again formed My determination in these days to do good to Jerusalem and to the House of Judah! Fear ye not! 16. These are the things that you must do: Speak truth with one another; and utter justice to produce peace in your gates (courts of law); and devise not mischief against one another in your minds; and love not the lying oath! For all these things do I hate, is the saying of Iahweh.

Or. xii. 18. And the word of Iahweh of the Hosts came unto me thus: 19. Thus sayeth Iahweh of the Hosts: The fastings of the fourth, the fifth, the seventh, and the tenth (month) shall become a delight and a joy and festivals of congratulation in the House of Judah! But love ye the truth and peace!

20. So sayeth Iahweh of the Hosts: Nations shall come again, and also the citizens of great towns— 21. yes, the citizens of the one shall go to the other and shall say: Let us go and propitiate Iahweh, and let us seek Iahweh of the Hosts: I also will go. 22. Then shall many peoples and populous nations come to seek Iahweh of the Hosts in Jerusalem, and to propitiate Iahweh.[1]

[1] The wearisome repetitions—as, for example, of the words "sayeth Iahweh of the Hosts"—are quite possibly to be attributed to the copyists. Zechariah perhaps wrote much better than he now seems to have done.

Thus says Iahweh of the Hosts: In those days there shall take hold ten men out of all tongues of the peoples—they shall take hold of one Jew by his coat-lappet, and shall say: We will go with you, for we have heard that God is with you.

VIII

THE BOOK OF OBADIAH

(About 500 B.C.)

VIII

OBADIAH

Ch. i. 1. *Vision of Obadiah. So sayeth the Lord Iahweh:*

Oracle i. **Concerning Edom have I heard a report** [1]
That has issued from Iahweh, to wit:
A messenger has been sent to the peoples to cry:
**" Gather yourselves together! ** [2]

" March out against him, order [3]
Yourselves for the battle! "
2. Ah! I have made thee small,
Contemptible among the peoples;

Sorely indeed 3. hath betrayed thee
Thy proud heart,
O dweller in clefts of the rocks,
Sitting far up on high! *who says in his heart:*
Who shall throw me down to the earth?

[1] Fourteen verses of four lines each, with three and two beats alternating.

[2] Probably the same invasion by Arabs which Ezekiel threatens in his chapter xxv.

[3] This pair of lines is better preserved in the copy of the same oracle which is contained in Jer. xlix. 9–22, especially verses 9, 14, 16. That passage helps us to criticise this one,

4. Though thou exaltest thy nest like an eagle,
Yes, among the stars,
I will throw thee away down thence,
Is the oracle of Iahweh.

5. Did thieves come to thee,
And robbers by night?
How wast thou brought so to nought?
They rob as they please!

Did the grape-gatherers come? They have left
Not a tiny bunch of grapes behind!
How has Esau been utterly ransacked!
Searched out has been all he had saved!

7. Away to the frontiers they have all driven thee,
Who had once been allied with thee;
They have deceived thee, and done thee violence,
Who once were thy friends.

To scare thee away, they laid their
Man-traps for thee; *No sense in this!* [1]
Ah, 'tis because of murder, because of mischief
to thy brother Jacob, that
Shame is covering thee.

8. *On that day, is Iahweh's saying, I will destroy the wise men out of Edom, and all discerning-skill out of the*

[1] The Hebrew has "bread" where we have "man-traps"; hence the despairing gloss, set on the margin by some reader who saw no meaning in the passage.

mountain-land of Esau ; 9. *and thy heroes shall be terrified, Oh Teman ; to the end that every soul may be destroyed out of the mountain-land of Esau.*

10b. Thou art to be destroyed for ever ;
11. Because thou stoodest there (looking on)
When strangers were at the wall, when barbarians
Were smashing his gate ;

Aye, there when upon Jerusalem
They were casting lots,
Thou (playedst big) ! yes, thou too wast
As one of them.

12. Thou hadst no right, on the day of the hurt
Of thy brother, to stand and look on ;
Nor to rejoice over Judah on the day
Of its downfall,

Nor yet to gape with thy mouth
On the day of their distress ;
13. Nor to enter the gate of My People
On the day of destruction ! *Thou hadst no right, moreover, to look on in the day of their destruction, and stretch out the hand to their property on the day of their destruction.*[1]

14. Thou hadst no right to stand at the way of escape,
To fell down the fleeing ones !
Nor to hand over any refugees
On the day of their distress !

[1] Here are several variants of the original verse 12a.

15b. **For, even as thou didst treat others,**
So thou shalt be treated;
What thou hast done shall fall
Back upon thyself!

15a. *Near is the Day of Iahweh upon all peoples!* 16. *For as those have been drinking upon My Holy Hill, so shall all peoples keep on drinking away; they shall drink and shall stagger, and shall be as if they had never been.* 17. *But upon Mount Zion there shall be deliverance and there shall be a holy place of refuge; and they of the House of Jacob shall drive away those who have driven them away.* 18. *And the House of Jacob shall be fire, and the House of Joseph a flame; but the House of Esau shall be chaff. And they shall kindle it and devour it; and the House of Esau shall have never one that escapes, for Iahweh has spoken it.* 19. *And they shall seize the south-land along with the mountain-range of Esau, and the low-land along with the Philistines; yea, shall seize the mountain-land of Ephraim along with the plain of Samaria, and the sons of Ammon along with Gilead.* 20. *And the exiles from Chalach and from the Chabor shall seize the land of the Phœnicians as far as Zarpath; and the Israelite exiles who are in Sepharad shall seize the towns of the south-land.* 21. *And Saviours*[1] *from the mountain of Zion shall march up, to be judges upon the mountain-range of Esau. And the kingdom shall be Iahweh's.*

[1] The whole is clearly from the Maccabæan time, and the Maccabæan leaders are the "Saviours."

IX

THE BOOK OF MALACHI

(About 460 B.C.)

[We omit the Third-Isaiah, cc. lvi–lxvi, whose author was the contemporary of Malachi, because his work is not in the Book of the Twelve. See Introduction, pp. 37 and 41.]

IX

MALACHI [1]

Ch. i. 1. *Oracle-Word of Iahweh to Israel* [2] *through Malachi.* [3]

Oracle i. 2. [4] **I have shown you love, says Iahweh. You say: How hast Thou shown us love? Is not Esau—is the saying of Iahweh—the brother of Jacob? And yet I have shown love for Jacob; 3. and, contrariwise, hatred toward Esau. I made his mountains into a waste, and his inheritance into dwelling-places among the steppes. 4. When Esau says: We are ruined, but we shall build the wreck up again; thus says Iahweh of the Hosts: They may build, but I will tear down again; and men shall call them the godless region, and the people whom Iahweh has cursed for ever. 5. You shall see with your own eyes, and you yourselves shall**

[1] Probably the three writings Zechariah ix.–xi., xii.–xiv., and Malachi formed at one time a little collected book, and then as such the whole was included in the "Book of the Twelve."

[2] Just like the title of Zechariah xii. 1, and probably by the same hand.

[3] This word "Malachi" is not a name, but a sort of quotation from chapter iii. The LXX. has a longer expression: "By His messenger: take it to heart."

[4] This beginning seems as if broken off from some previous utterances.

say: Iahweh is great far beyond the borders of Israel.

Or. ii. 6. A son honours his father, and a servant fears his master; but if I am a Father, where is My honour; and if I am a Master, where is the fear of Me? says Iahweh of the Hosts to you, oh you priests who pay little respect to My Name. You say: In what matter have we paid little respect to Thy Name? 7. Herein, that you bring defiled bread upon My altar. You say: Wherein have we defiled it? Herein, that you think the Table of Iahweh is to be little respected. 8. When you bring a blind animal for sacrifice—(you say) Oh, it is nothing serious! When you bring one that is lame, or sick—(you say) Oh, it is nothing serious! But bring it some time to thy chief magistrate: will he like it, or will he receive thee pleasantly? says Iahweh of the Hosts. 9. And now you would conciliate God with this, that He may be gracious to us! It is from your hand that this comes—will He receive men of your sort pleasantly? says Iahweh of the Hosts. 10. Would that there were one among you who would indeed shut the door, so that you might not kindle a fire on My altar, all in vain! I have no interest in you, sayeth Iahweh of the Hosts; and I desire no gift from your hand. 11.[1] For from the rising of the sun to the going down of it My Name is great among the nations; and in every place incense-offering and pure gifts are offered to My Name; for My Name is great among the

[1] The writer seems to know of far-away sanctuaries like that just discovered at Assouan.

nations, sayeth Iahweh of the Hosts. 12. But you desecrate it, when you think that the Table of Iahweh is contemptible, and that mean fruits are His food. 13. You say: Oh, how tiresome! And you pooh-pooh it, says Iahweh of the Hosts; and you bring defiled things in here, yes, the lame and the sick; and thus do you bring your gifts for offerings! Am I to enjoy these at your hands? sayeth Iahweh. 14. For I am a Great King, sayeth Iahweh of the Hosts, and My Name is feared among the nations! *And cursed is the deceiver who has a male animal in his herd, yet makes a vow, and then offers a damaged thing!*

Or. iii. Ch. ii. 1. And now issues to you this decree here following, O ye priests. 2. If you do not listen, and do not pay attention, to give honour to My Name, says Iahweh of the Hosts, then I will send the curse upon you; and I will make your blessing into a curse, yes, indeed, into a curse, because you do not give attention. 3. See, I will strike off your arms, and I will spread dung upon your faces, the dung of your festivals, and the offerings that you present as well. 4. And you shall come to know that I have sent this decree to you because I have a covenant with Levi, says Iahweh of the Hosts. 5. My covenant with him consisted herein: that I should give him life and peace, while he for his part should fear Me and should tremble before My Name. 6. Instruction concerning truth was in his mouth, and mischief was not to be found on his lips; in peace and in straightforward ways he walked with Me, and many did he hold back from fault. 7. For the lips of

the priest have charge of understanding, and men seek guidance from his mouth; for he is the messenger of Iahweh. 8. But you have turned aside from the way; you have brought many to falling, by your instruction; you have destroyed the covenant of Levi, says Iahweh of the Hosts. 9. So I also will make you despised and mean before the whole People, in accordance with the manner in which you do not guard My ways, and you have respect to persons in your instruction.

Or. iv. 10. Have we not all one Father: has not one God created us? Why then are you unfaithful to one another, and so are desecrating the covenant of our Fathers? 11. Judah deals unfaithfully, and abomination is practised in Jerusalem; for Judah desecrates the sanctuary of Iahweh which He loves! Judah espouses the daughter of a strange God. 12. May Iahweh destroy out of the tents of Jacob, for the people who do thus, the man who makes and gives the watchword[1] and who presents offerings for Iahweh of the Hosts! 13. And, in the second place, you act thus: you cover the altar of Iahweh with tears, with weeping and sighing, because there is now no regard paid to your offering and gifts, nor is there any acceptance of what is pleasing from your hands. 14. You say: Why? It is because Iahweh has been Witness between thee and the wife of thy youth, towards whom thou hast dealt unfaithfully; although she is a fellow-

[1] Apparently an alliterated saying common among tenting tribes.

member of thy tribe, and is a woman of thine own religion. 15. No one has done this who has remaining in him proper feeling! What do we mean by this word, "one"? It is the man who seeks for a posterity that has God's own quality. Therefore watch yourselves for the sake of this proper feeling, and let no one deal unfaithfully with the wife of his youthful years! 16. For whosoever hates, and whosoever sends away (his wife), says Iahweh the God of Israel, that man covers his garment with mischief, says Iahweh of the Hosts. Therefore watch yourselves for the sake of the proper feeling, and let no one deal unfaithfully!

Or. v. 17. You have become tiresome to Iahweh with your talking. You say: Wherein have we become tiresome? Herein, that you say: "Every evildoer is good in the eyes of Iahweh, and it is in such that He has pleasure; else, where is the God of judgment?" Ch. iii. 1. See, I am sending My messenger, that he may prepare the way before Me; and suddenly there shall come to His Temple the Master whom you are seeking, and the messenger of the covenant whom you desire. See, he comes, says Iahweh of the Hosts. 2. And who is going to bear the day of his coming, and who is going to endure when he appears? For he is like the fire of the smelter, and like the alkali of the fuller. 3. And the smelter and purifier of silver shall sit, and he shall purify the sons of Levi like gold and silver, so that they may be true in presenting offerings and gifts for Iahweh, 4. and that the offerings and gifts of Judah and

Jerusalem may be sweet to Iahweh, as in the days of the early age and in former years. 5. Then will I approach you, to hold judgment: and I shall be a swift Witness against the magicians, and the adulterers, and the perjurers; and those who take advantage of the wage-earners, the widows, and the orphans; and those who oppress the stranger, without any fear of Me, says Iahweh of the Hosts.

Or. vi. 6. For I, Iahweh, have not changed My Way; but you are children of Jacob in your treatment of Me, all of you. 7. From the days of your Father you have gone aside from My statutes and have not kept them. Turn back to Me, and so I will turn back to you, says Iahweh of the Hosts. You say: Wherein shall we turn back to Thee? Does any man deceive God? Yes, you deceive Me! You say: Wherein have we deceived Thee? In your tithes and the Temple-tax! 9. You are threatened with the curse, and yet you deceive Me, the whole People of you. 10. Bring the tithes into the storehouse, so that there may be food in My House, and so put Me to the proof, says Iahweh of the Hosts, whether I will not then open the windows of heaven and pour you down blessing, even more than enough. 11. Then for your sake will I threaten the devourer, that he must not destroy from you the fruit of the field; and then the vine upon the field shall not fail to bear, says Iahweh of the Hosts. 12. Then shall all peoples call you happy, and say that you have the Land of good pleasure, says Iahweh of the Hosts.

Or. vii. 13. Your talking is defiant towards Me, says Iahweh. You say: "What have we talked about against Thee?" 14. You say: "It is useless to serve God: and what gain do we get from it, that we have observed His service, and gone about in black, mourning before Iahweh of the Hosts? 15. Now we may count the insolent ones happy: for it is indeed those who live godless that always get on best: they have indeed put God to the test, and they have got safely out of it!" 16. In such times those who fear Iahweh have talked with one another;[1] and Iahweh has hearkened, and has heard. And there is a Book of remembrance written before Him in favour of those who fear Iahweh and respect His Name. 17. They shall be My Own, says Iahweh of the Hosts, on the Day when I work; and I will spare them as a father spares his son who serves him. 18. Then shall you see again the difference between upright and godless; between him who serves God and him who serves Him not. 19. For see, the Day comes burning like a furnace; and then all the insolent, and every one who lives godless, are chaff: and the coming Day shall send them up in flames, says Iahweh of the Hosts, so that not a root nor a branch shall remain of them. 20. But for you who reverence My Name shall that sunshine of righteousness beam forth, which bears healing upon its wings; and you shall come forth and gambol like calves from

[1] A remarkable feature of those days 500–450 B.C. Such a fellowship, formed so long before Christianity, was a sort of "Holy Club," and also a forerunner of the synagogal fellowships.

the stalls. 21. And you shall tread down the godless, for they shall become dust under the soles of your feet, on that Day when I work, says Iahweh of the Hosts.

22. *Remember the instruction of Moses My servant, to whom I commanded statutes and rights on Horeb for all Israel!* 23. *See, I will send to you the Prophet Elijah, before the great and fearful Day of Iahweh comes. He shall turn back the minds of fathers to the sons, and the mind of the sons to the fathers; so that I may not come and strike the earth with the ban.*[1]

1 Probably a sort of late appendix or colophon, intended to apply to the whole "Book of the Twelve," and not to Malachi only.

X

THE BOOK OF JOEL

(Probably between 400 and 300 B.C.[1])

[1] Duhm's evidence that Joel is a post-Exilic production was published in 1875 in his "Theology of the Prophets." His arguments have since been used by others, but not always credited to him as the author.—*Tr.*

X

JOEL

Oracle i. Ch. i. 1. The Word of Iahweh which came to Joel, the son of Pethuel.

2. Hear this and give an ear,[1]
You inhabitants of the land, all of you:
Has this happened in your days
And in the days of your Fathers?

3. Concerning this when you are in old age
Tell the story to your children;
And let your children again tell it to theirs,
And they to the latest generations!

6. For a people has invaded my [2] land,
Mighty and without number;
Having teeth like the teeth of lions,
Crunching teeth like the awful lion's.

7. They have devastated my vines,
They have plucked the fig-trees to pieces,
They have torn off all bark and all leaves,
White have all the tendrils turned.

[1] Seven verses of four lines each, with three beats each.
[2] The poet means *his* land, not Iahweh's.

9. They tore away all gifts and all benefactions
From the House of (our God) Iahweh;
All the priests are in mourning
Who serve at the altar.

11. The ploughmen have come to shame,
The vine-dressers are wailing,
Because of the wheat and the barley,
For lost is all the harvest of the fields.

12. Withered is the grape-vine,
The fig-tree languishes;
The pomegranate-tree, the palm, the apple—
Withered are all the trees of the field.

Or. ii. 4. What the dragon-fly left over,[1]
The locust ate that;
What the locust left over,
The grasshopper ate that;
What the grasshopper left over,
The jumping-beetle ate that.

5. You drunkards awake
From your wine,
And weep and howl;
Wine-bibbers all, weep
Over the new-wine, for that
Is snatched away from your mouths!

[1] Four verses of six lines each, with two beats each. Disorder has come through the copyist, who has set the lines between the columns of the former poem.

8. Lament like the virgin,
In mourning garb
For the husband of her youth;
12c. For into shame all the joy
Of mankind has turned,
16c. The happiness and the triumph!

10. Disfigured are the fields,
In pain is the land,
For (gone is the verdure)
Wasted the corn,
Comfortless is the new-wine,
Languishing is the oil.

Or. iii. 13. Dress in mourning garb and smite, you priests,[1]
Your breasts; howl, you ministers at the altar;
Come and spend the nights in sackcloth,
You, servants of my God! *for from the House of your God all meat-offerings and drink-offerings are taken away.*

14. Proclaim a fast, summon a solemn assembly,
Fetch all the dwellers in the land *you elders*
To the House of your God Iahweh!
And cry out to Iahweh! 15. "*Oh, woe for*

[1] Six verses of four lines each, with three beats in each. The locusts are quite left out here. The terminology is strongly post-Exilic.

the day," "For near is the day of Iahweh, and with might from the Mighty One doth it come!" [1]

16. For do we not see all the food
Carried off from the House of our God;
17. And there lying among its own clods,
Shrivelled up is the seed-corn!

Deserted are the granaries,
Fallen down are the storehouse chambers;
For when the corn is all dried up
18. What should we lay away in those?

Disturbed are the cattle-herds
Because all the pasture has failed them,
Overthrown are the flocks of small cattle.
19. To Thee, O Iahweh, doth all cry out.

20. Even the wild creatures of the fields are gasping too,
For the brooks have all gone dry.
As for the meadows of the cattle-range, fire has devoured them;
19. It has blistered the trees of the fields.

Ch. ii.
Or. iv. 1. Strike a blast in the alarm-horn in Zion,[2]
Give the alarm upon the sacred mountain.

[1] A curious gloss that is not in every way appropriate.
[2] Ten verses of four lines each, with three beats each. Now again the locusts appear.

All dwellers in the land are trembling: *the Day of Iahweh, yes,* "*it is near,* 2. *a day of darkness, clouds, and beclouded sky,*" 3c. *and oh! there is no escaping on that day.*
For a people has come, fearfully powerful!

2. Black as soot they cover the mountains![1]
Like this there never was from all time before;
And after them shall never such come again,
Even to the very latest years.

3. Before him the fire has devoured,
And after him has blazed the flame;
Before him the land was like Eden:
Behind him a waste wilderness!

4. They look just like horses,
Like warhorses, just so they run;
5. Like rattling waggons leaping they spring
Right over the tops of the mountains.

Like the flame that devours the stubble,
A people, immense, all in armour for battle;
6. Before them the peoples shiver away,
Red glow all men's faces.

7. They run like veterans of war
And as men all trained for battle;

[1] The unfledged locust swarms seem like soot all over the earth.

They mount up over the walls,
And each one holds steady on his course.

They never swerve in their paths,
8. And never one pushes the other aside;
With lifted sword each one presses on,
As they dash in with terrible clash of arms.

They halt not as they 9. reach the city,
They leap with a run right over the walls;
Up into the houses they mount,
In through the windows they come. *as the thief.*

10. Before them quaked the earth
And the very heavens were shaken;
Both sun and moon turned black,
The stars closed up their light.

11. And Iahweh (Himself) caused to sound
His thunder before His army;
For very great is His war-force,
A multitude are the fulfillers of His word. "*for great is the Day of Iahweh and very frightful, and who can endure it?*"

Or. v. 12. Yet even now, is Iahweh's utterance,[1]
Turn back to Me with all your mind;
With fasting, weeping, and lamenting,
13. Rend your heart and not your garment!

[1] Three verses of four lines each, with three beats each.

Return back to your God!
He is compassionate and gracious,
Long-suffering and rich in goodness;
And He will repent of all the harm done.

14. Who knows! He may repent again of it all;
He will leave behind Him still enough
Of blessing, gifts, and libations
For Iahweh, your God!

Or. vi. 15. Strike a blast in the alarm-horn in Zion,[1]
Bid them fast, summon a solemnity!
16. The People! Fetch them up, consecrate the congregation![2]
Call together the Elders!

The children too bring hither,
And those that are sucking at the breast;
Bid the newly-wedded ones come
Forth from the bridal-room and the chamber!

17. Let there be 'twixt the altar and
The sacred porch a weeping of the priests,
The servants of Iahweh; and let them say:
Spare, O Iahweh, Thy People!

[1] Four verses of four lines each, with three beats in each.
[2] Here is the genuine characteristic of the post-Exilic Judaism, the "Kahal," which figures so prominently in all the late Jewish literature, and then in the New Testament under the name Ecclesia.

Give not Thine inheritance to shame,
So that the heathen should mock at them!
Wherefore should it be among the peoples
That they say: Where is their God?

18.[1] *Then Iahweh was jealous for His land, and He had compassion for His People.* 19. *And Iahweh answered and said to His People: See, I am sending you the corn and the new-wine and the oil, so that you may have plenty of them all; and I will no longer make you a shame among the heathen.* 20. *And the crowd of the North*[2] *will I remove far away from you, and I will push him into a dry and waste land; his front half into the eastern sea and his hinder part into the western sea, so that his stench shall arise.* 21. *Have no fear, O Land, triumph and rejoice; for Iahweh is doing great things.* 22. *Be not afraid, O you beasts of the fields, for the meadows of the cattle-range are turning green; for the trees are bearing their fruit, and the fig-tree and vine are giving their strength.* 23. *And you, O Sons of Zion, triumph and rejoice in Iahweh your God; for He has given you provisions, for a justification; and He has sent the rain down upon you, the early rain and the late rain as before.* 24. *The threshing-floors shall be full of grain, and the presses shall run over with new-wine and oil.* 25. *Then will I make up to you the years which the grass-*

[1] This prose appendix is much younger than the poems. It is thoroughly apocalyptic, and so may be very late.

[2] Probably this means really the locusts, which, however, are now used as an apocalyptic idea. Peoples from the North were expected to play a large part in the Last Day.

hopper, the jumping-beetle, the locust, and the dragon-fly devoured: that great army of Mine that I sent against you. 26. *And you shall have food to eat unto utter satiety; and you shall praise the Name of Iahweh your God, who has worked so wonderfully with you.* 27. *And you shall learn that I am in the midst of Israel; and that I, Iahweh, am your God and there is no other. And My People shall never more come to shame.*[1]

Ch. iii. 1. *And after that*[1] *it shall come to pass that I will pour out My spirit upon all flesh; and then shall your sons and daughters speak with tongues, and your elders shall have dreams, and your youths shall see visions.*[2] 2. *And even upon the menservants and the maids will I pour out My spirit in those days.* 3. *And I will give signs in the heavens and on the earth, blood and fire and pillars of smoke.* 4. *The sun shall turn into darkness and the moon into blood before the great and fearful Day of Iahweh comes.* 5. *And it shall come to pass that every one who shall call upon the Name of Iahweh shall be delivered; for upon the mountain of Zion and in Jerusalem there shall be a deliverance, as Iahweh has said, and also among the escaped ones whom Iahweh shall summon hither.*

Ch. iv. 1. *For see, in those days and in that time, when I bring about the change for Judah and Jerusalem,* 2. *I will gather all the peoples of the earth, and I will lead them down into the Valley that is called "Iahweh*

[1] Thus far we have an effort of the synagogue preacher to link the real Joel with the apocalyptic utterances which are now to follow.

[2] An allusion to Numbers xi. 29.

judges" ; and I will reckon with them there on account of My People and My inheritance Israel, which they scattered among the peoples, when they divided up My land, 3. *and cast lots for My People, and gave a lad for the hire of a harlot, and sold a maiden for wine, and then drank it.* 4. *And besides—what are you against Me, O Tyre and Sidon, and all the counties of Philistia? Do you think to requite Me for anything I may have done against you? Or are you doing something against Me? Then at once I will make your deeds fall back upon your own heads!* 5. *You have taken My silver and My gold, and brought My best valuables into your palaces ;* 6. *and you have sold men of Judah and of Jerusalem to the Greeks,*[1] *and thus you have removed them so far from their territory.* 7. *See, I will set them a-moving away from that place whither you sold them ; but I will let your deeds fall upon your own head.* 8. *And I will sell your sons and daughters to the men of Judah ; and these shall sell them to the Sabæans, to a people far off indeed. For Iahweh has said it.*

9. *Cry out*[2] *this to the peoples, make the sacred preparations for war! Arouse the warriors, bid them march forward, let all the men of war march up hither.* 10. *Beat your ploughshares into swords, and your pruning-knives into lances! Let the feeble say: I am a warrior!* 11. *Haste you and come, all peoples around about, and gather yourselves together! Lead Thou down Thy warriors thither, O Iahweh!* 12. *Let the nations bestir*

[1] Allusion to Maccabæan events and persons.
[2] This is full of quotations.

themselves and march up to the valley called "Iahweh judges." For there will I sit to judge all nations around about. 13. *Send in the sickle, for the harvest is ripe; come and trample, for the press is full, and the vats are running over: for great is their wickedness.* 14. *A tumult, a tumult in the Valley of Decision; for near is the Day of Iahweh in the Valley of Decision!* 15. *"Sun and moon turn black: the stars are closing up their light."* 16. *Then verily "Iahweh will roar out of Zion, and out of Jerusalem will He cry," and heaven and earth shall quake—; but Iahweh is a Shield for His People, and a Refuge for the Israelites.* 17. *Then you shall learn that I, Iahweh, am your God, I who dwell on Zion My sacred Mountain: and Jerusalem shall be sacred territory, and strangers shall no more pass through her.* 18. *And it shall come to pass on that day: the mountains shall trickle with grape-juice, and the hills shall flow with milk; and all the channels of Judah shall flow with water, and a spring shall run out from the House of Iahweh and shall water the acacia-valley.* 19. *Egypt shall become a solitude. And Edom shall become a desolate steppe because of the violence done to the Jews, for he shed their innocent blood in their land.* 20. *But Judah shall remain inhabited eternally, and Jerusalem for ever and ever;* 21. *and I will avenge her blood, which I have not avenged. And it is Iahweh that dwells in Zion.*

X

THE BOOK OF HABAKKUK

(About 332 B.C.)

X

HABAKKUK[1]

Ch. i. 1. The Utterance[2] which the Prophet Habakkuk beheld.

Oracle i. 2. How long, O Iahweh, have I cried,[3]
Yet Thou hearest not.

[1] The name is of Babylonian origin. *Hambaququ* is in Assyro-Babylonian speech a garden vegetable.

Dr. Duhm refers to his published monograph on Habakkuk for notes and discussions and arguments. We quote from this work where possible. It was issued in 1906, by Mohr (Siebeck), Tübingen.

The book consists of two groups of poems, with three poems in each group.

I. Group I. is an exposition of the condition of affairs.
  (1) The first poem, i. 2–4, cries to Iahweh concerning the troubles.
  (2) The second, i. 5–11, bids the reader look how a terrible folk have set out from the West to conquer the world. They are hurrying eastwards, seizing all things.
  (3) Thirdly, i. 12–17, how can Iahweh suffer this!

II. Group II. is prophecy in answer.
  (1) The first poem is a prophecy that the end is near.
  (2) The second cries Woe! to the proud, greedy conqueror.
  (3) Thirdly is given a theophany, with Iahweh's verdict.

[2] Rightly "a lifting"—*i.e.*, the lifting of the voice of God.

[3] Three verses of four lines each, with alternately three and two beats.

I shriek out to Thee: "Violence!"
Yet Thou helpest not!

3. What sorry sights Thou bidst me behold.
And what misfortune must I see!
Destruction rises before my eyes,
And Strife lifts its javelin.

4. Torah[1] is powerless: never
Does justice come near one's sight;
For "Right grows wrong when the foul ones
Outflank the good."

Or. ii. 5. Look out among the peoples and see[2]
And stare each on the other, and turn stark mad!
He is going to do in your days
What, were it told, you'd never believe![3]

6. For see! he is arousing the *Kittim*,[4]
That rough, that ready folk,
That marches away into the ends of the earth,
To conquer foreign lands.

[1] Evidently we are here in the times of well-developed Judaism, after the Exile, when the Torah was the great authority and "Mishpat" (*i.e.*, Decision) was chief expounder of this.

[2] Six verses of four lines each, with three beats each.

[3] The outbreak of Alexander of Macedon has been utterly unforesecn.

[4] The original word, Kittæns, was altered to Kasdim (Chaldeans) through mistaken idea of the date.

7. Frightful and fearful it is,
Desolation is its issue;
8. Its horses are fleeter than panthers
And quicker than the evening wolves.

The steeds of the riders leap,
They come flying from afar;
Like the eagle that hastes to the prey,
9. So runs each one into violence.

From Gomer they marched towards the east: [1]
There they swept away prisoners like sand!
10. Aye they have done that! For kings they have only scorn,
And princes are a mere toy to them.

Ha! They laugh at every fortress,
Throwing up the earthwork and capturing it;
11. Then away on! on! they whirl like the storm-wind
And make a god of their power.

[1] Here is the clue to the whole matter. Chaldeans overrunning Palestine would march towards the west; it was only Alexander who marched to the east, as he conquered. Gomer was one of the brothers of Iawan—*i.e.*, Ionia (Genesis x. 2). Doubtless it was Cappadocia. Alas for the recent commentator, of high rank, who in his introduction scouts Duhm's argument that Chaldeans could not well come from the west to the east! For when that commentator comes to this verse he declares "it is untranslatable," and so he hides from the argument altogether!

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Or. iii. 12. Art Thou not He Who is from the beginning, O Iahweh,[1]
My holy and immortal God?
Was it Thou that calledst them, O Iahweh, to be judges?
And didst Thou create them to be avenging messengers?

13. O Pure of eyes! On evil Thou canst
Never look, canst never gaze upon wickedness!
How shouldst Thou look on robbers and be silent
When foul men swallow up the good?

14. Thou hast made human souls like fishes
Of the sea, like worms that have no rulers;
15. He lifts them all with his trident,
Flinging them at once into his net.

He sweeps them up with his line,
Over it he is delighted and triumphs;
16. Therefore does he make offerings to his Net,[2]
And burns incense to his Fishing-line.

For thereby does his wealth grow fat,
And his living grows plentiful;
17. Therefore must he be constantly emptying that net of his,
To murder more peoples without pity.

[1] Five verses, four lines each, with three beats each.
[2] Arrian in his "Anabasis," ii. 246, tells us that Alexander set up in the Temple of Melkarth his siege-machines with which he took Tyre, and also the Tyrian ship of state.

Ch. ii.

Or. iv. 1. (When I said) "I will go up to my watch-tower,[1]
Will set myself upon my post of outlook;
I will gaze, I will see what He is going to say within me,
And how He is to answer my appeal,"

2. Then Iahweh gave me answer;
He said: "Write down the vision,
Let it stand quite plain upon the tablets,
That any man may read it at a glance:[2]

3. "What if a vision implies a tryst (a date for its fulfilment);
It is hasting to its end and aim,[3] and will not deceive!
When it tarries, wait thou for it:
It is coming, coming! It shall not delay!"

Or. v. 4. See him! he is wayward,[4]
No honest soul is in him, *but the upright man abides and is preserved through his faithfulness.*

[1] Three verses of four lines each, each having three beats.
[2] With a running and easy look at it, and with no difficulty or delay.
[3] The words "tryst" and "end" are technical terms in the late apocalyptic literature; therefore they are natural here.
[4] Eleven verses, four lines each, of three beats each.

5. And verily, through his lightly carrying on his thieving,
He is a proud fellow, but utterly disgusting!

For like the very Sheol is he ravenous,
Yes, like Death he has never enough;
He sweeps away for himself all peoples,
Gathering for himself all tribes.

6. Ah! but shall not all of these
Lift up their proverb against him?
Shall they not (make) a mocking song
And utter riddles about him, saying:

Woe to him who so long has heaped up for his prey these
Strange things, who loads himself with debts!
7. For suddenly shall those arise who shall cheat thee,
They shall wake up who shall utterly ruin thee!

Thou shalt be plundered by them,
8. Because thou thyself didst (plunder them).
Thou didst rob so many peoples;
Therefore they that are left of all the nations shall rob thee.

9. Woe to him who, for his own house but by wrong deeds,
Shall gather riches; in order that he may nest up on high,

Hoping to escape from the grip of misfortune!
10. But thy plan shall bring dishonour to thine own house.

Many nations hast thou trodden down,
Yet 'tis thyself thou hast endangered:
11. For the very stone in the wall shall shriek out,
And the beams shall answer from out of the rafter-work.

12. Woe to him, whoso builds a town with blood,
Who sets up its strongholds with ill deeds,
13b. To the end that people shall weary themselves for the fire,
That for nought the nations shall toil unto death! 13a. *Does not this saying come from Iahweh, that "the very earth shall fill itself with the glory of Iahweh (with understanding of it), as the waters cover the sea"?*[1]

17. For the mischief done to Lebanon shall undo thee,
Thy ill-treatment of the cattle shall beat thee to pieces; yea,
Thy shedding of men's blood, and the forced toil
Laid upon land and town and people therein.[2]

[1] Probably the Isaiah xi. 9 passage and this one were both quoted from an older source.

[2] Doubtless Alexander did much mischief among Lebanon's forests, &c.

15. Woe to him, whoso makes his friend drink
From bason and bottle to utter drunkenness;
That he may look on the miserable nakedness
of the man,
And see him 16. utterly full of shame! [1]

Drink thou thyself out of thy bucket;
And reel about, and show thy foreskin!
Thy beaker shall return for thy turn again
And filth shall come all over thy fame!

What is the use of thy carved image, that the carver should carve it; and the molten image and the lying oracle, that the artist should trust himself to them, and let himself make dumb gods?

19. *Woe to him who says to the bit of wood: "Live!"*
Or "Awake!" to the dumb stone!

That thing is to give oracles? But it is a Nothing, fastened together with gold and silver, and there is no spirit in its inward parts.[2]

20. *In the sacred palace dwelleth Iahweh:*
Be silent before Him, all the earth!

Ch. iii. 1. *Prayer of the Prophet Habakkuk, after the manner of . . .*

[1] This is very like the stories told of Alexander's carousings.
[2] These marginal notes have nothing to do with Habakkuk's topic; but the practice of so satirically attacking foreign religions was much liked and used by the later Jews.

Or. vi. I have heard it, O Iahweh, from Thee,[1]
I have beheld, O Iahweh, Thy doings;
Carry them out in the midst of the years!
Make Thyself known in the midst of the years!
Amid Thy displeasure remember to pity.

3. Eloah [2] came from Teman,
The Holy One came from the mountain-land of Paran;
His exaltation covered the heavens,
His splendour filled the earth.

4. A gleaming was under Him like fire,
At His side were beams; *veiled symbol of strength.*
5. The pestilence came on before Him,
The plague marched after Him.

6. Where He trod, the whole earth shook;
Where He looked, the rocks split open:
The ancient mountains burst asunder,
And before Him bowed the eternal hills. *the paths of the olden time.*

[1] Twelve verses, four lines each, with three beats in each. The song was used in liturgical worship. The writer of the word "Shigionoth" did not understand it, for he put another word in its place at verse 19.

[2] The more Arabic term is used here, as in Job, to give a peculiarly solemn atmosphere, and to make the poem more usable among foreigners.

7. The huts in Cushan [1] trembled, *yonder below Heliopolis I have seen them,*[1]
The tents of the land of Midian!
8. Is it the floods Thou art angry with,
Is Thine indignation against the sea?

For Thou didst mount Thy warhorses,
And Thy chariot-seat groaned;
9. Thy bow stood out uncovered,
With the host of Thy angry spears,

Then the whole land was cloven into streams;
10. They beheld Thee (those waters) and trembled!
The clouds rained down their rain,
The oceans thundered.

Then 11. the sun forgot to rise,
The moon stayed in her chamber;
Thine arrows flew as beams of light,
Like the lightning was the flashing of Thy lances.

12. Striding in fury across the earth,
Thou didst tread on whole peoples in Thy anger;
13. Thou marchedst out to the help of Thy People,
To help Thine Anointed one.[2]

[1] The reader and gloss-writer was doubtless a Jew who had lived in Egypt. "Cushan" must mean a Midianite tribe in the Sinaitic peninsula.

[2] Probably the high-priest. We know how important he was, even in Alexander's eyes.

Crashing to pieces didst Thou send the roof-tree of
the mischief-maker,
Tearing up the floor to a man's depth;
14. Thou hast pierced his head with the spear,
His champions were all scattered.
Tyrants hide a Net, *In the ambush, to devour the Poor*

15. Thou hast crushed his steeds down into the sea,
Into the slime of many waters!
16. I heard it, then my whole frame trembled,
My lips tingled at the crash.

All my bones turned rotten,
Beneath me shook my steps;
Let me sob for the time of terrible need that now
Comes on the people, who made war on us.

17. *For no fig-tree has borne any fruit,*[1]
No vines have yielded any grape,
The olive's harvest has failed,
No field has brought any food,
The sheep have vanished out of the sheepfold,
No cattle are in the stalls.

18. *Yet will I exult in Iahweh,*
I joy in the God of my salvation!

[1] A liturgical *envoi*, to fit the psalm for use in worship.

19. *My rock of defence is Iahweh, the Lord of All;*
He makes my foot like the deer,
He bids me walk on my safe high-roads.[1]

[1] In conclusion may be set here the gist of Duhm's argument that Habakkuk is prophesying concerning Alexander of Macedonia:

(1) The enemy's appearance was an utter surprise. So was Alexander's appearance: but such could not be said about the Chaldeans.

(2) This enemy is terrible and fearful. The Chaldeans were not so; they were slow, and not furious riders.

(3) This enemy is ruthless: not so the Chaldeans.

(4) They march from the west towards the east.

(5) Judaism in its post-Exilic state was well established, and men were easy-going, but much given to picturing theophanies and to apocalyptic fancies such as we find here.

XII

DEUTERO-ZECHARIAH

(Zech. ix.–xi. and xiii. 7–9)

(About 160 B.C.; concerns Alcimus the high-priest. See prefatory chapter)

XII

DEUTERO-ZECHARIAH

(Zech. ix.–xi. and xiii. 7–9)

Oracle . . .[1]

Ch. ix.

Oracle i. 1. Iahweh's word concerns the land of Hadrach,[2]
And comes down upon Damascus;
For Aram has misbehaved itself towards Iahweh!

Also Israel's haters (it concerns), yes, all of them:
2. Hamath too, that joins frontiers with them;
And Zidon, because it is so wise.

3. And Tyre towered up a bulwark for himself,
And warehoused up silver like sand
And gold like the mud in the alleys.

4. The Lord of All shall capture all that,
And shall beat its defence down into the sea;
The city itself shall be devoured by the fire.

[1] Doubtless there was another word here originally supplementing the word "Oracle."

[2] Nine verses of three lines each, with three beats each. All the seven poems in the booklet are in the same metre, save the curious little song xi. 1–3.

5. Then Ashkelon shall look on, and shall shudder;
And Gaza! Ah! she falls in convulsions;
Ekron too, for his rock of defence has become worthless.

The king has disappeared out of Gaza,
No one houseth in Ashkelon any more,
6. In Ashdod houseth only the half-breed.

I will do away the pride of the Philistine;
7. And will tear the bloody prey out of his mouth,
The horrid things out of his teeth.

Then what is left of him shall belong to our God
And shall be as a tribal land in Judah;
As a Jebusite shall Ekron become.

8. I encamp around My House as Watch and Defender,
So that no tyrant may ever again march through it;
For now have I Myself seen all they have done.

Or. ii. 9. Make a loud jubilation, O Zion-Daughter,[1]
Shout aloud, O Jerusalem:
See there, thy King[2] is coming to thee!

[1] Twelve verses, three lines each, with three beats each.
[2] Here is clearly the Maccabæan, or "new Davidic," hope and the joy therein, dating from 140–100 B.C.

Righteous and victorious shall He be,
And humble too; for on the ass,
On the colt of the she-ass shall He ride.

10. He will clear away from Ephraim all waggons,
And all horses out from Jerusalem;
Done away shall be the war-bow.

He will ordain peace for the peoples;
He shall rule from sea to sea,
From the Euphrates to the end of the earth.

11. Moreover, I will free those who were imprisoned
this concerns the Zion-Daughter
Because of the covenant made with blood,[1]
Out from the dungeon wherein is no water.

12. Return home again, ye prisoners who have hoped!
Yes, to-day there are messengers, crying:
"Double am I going to requite for thee."

13. For I will bend Judah as My bow,
I will fill My bow with Ephraim as My arrow,
I will awaken all thy sons, O Zion, *against thy sons, O Ionia* (*Greece*).

I will turn them all into warriors' swords,
14. And Iahweh will appear hovering over them;
His arrows shall dart out like the lightning.

[1] This refers to the persecution in which circumcision had been forbidden by Antiochus Epiphanes under penalty of imprisonment.

'Tis Iahweh Who is blowing the great trumpet,
Yes, riding hither on the storms of the South;
15. 'Tis Iahweh Who will shield them.

Then shall they eat up all the men who had sling-
engines;[1] *i.e., subdue them*
They shall drink up their blood like wine:
They shall be filled like altar-basons. *Altar-*
corners.

16. And Iahweh their God shall lead home
On that Day, as if He were leading His sheep,—
(yes, He will lead),
His Own People to His Own land.

17. How happy shall it all be then, and how beautiful!
For corn makes young men shoot up
And grape-juice makes virgins all to bud.

Ch. x.

Or. iii. 1. Beseech Iahweh for rain,[2]
At the time of spring and of harvest:
Iahweh is the Maker of the storm-clouds.

It is (Iahweh) who makes rain to fall,
(And) gives to men their bread;
(To the beasts) the grass of the field.

[1] These engines used by Antiochus "for slinging fire and stones" are described in 1 Macc. vi. 51.

[2] Four verses, three lines each, with three beats each.

2. Only deceit do all the Teraphs utter;
Soothsayers' visions are lies,
And they utter worthless dreams.

(Yes) in vain is their comforting!
Therefore do they wander like sheep,
That go shepherdless astray.

Or. iv. 3. My anger is kindled at the shepherds,[1]
The rams will I visit severely;
For Iahweh is coming to visit His flock.

(He will help) the House of Judah
And make them like a warhorse,
His Own proud warhorse for the battle.

4. From Him comes every tent-peg, from Him every corner-stone;
From Him comes the bow for battle,
From Him comes every leader.

They shall all 5. become like heroes,
Stamping in the mud of the alleys,
And shall war, because Iahweh is with them.

Then shall those riders come to shame;
6. Great strength will I give to the House of Judah,
And victory to the House of Joseph.

[1] Thirteen verses of three lines each, with three beats each. These bad shepherds are the unprincipled high-priests of the period, especially Jason (or Jesus) and Menelaus and his brother Lysimachus. All of these were selfish and cruel men.

Out of pity on them I will lead them home,
As if I had never driven them away:
I will listen to them, I, Iahweh their God.

7. Then shall Ephraim be like a hero,
Their mind shall be glad as with wine,
Their children shall see it, and shall be full of gladness.

Their soul shall delight in Iahweh!

8. I will whistle for them, and gather them, *because I have bought them off*
They shall multiply their host as they did long ago.

9. Certainly I did sow them among the nations,
But they have thought about Me when far away;
They are training up children ready for the return.

10. I will lead them home out of Egypt;
From Assyria will I gather them, bringing them
To Lebanon, and on to Gilead.

There shall not dare any one now [1]

11. To march through their land in a time of distress,
Or to strike at them in the day of taking prisoners.

[1] Quite correct pictures of the times, 140 to 100 B.C., in both Palestine and the two great Delta lands on the Euphrates and the Nile.

The Nile! its depths are all dried up!
Assyria! its pride is all beaten down!
Departed is the sceptre of Egypt.

12. I will give to them strength in Iahweh,
They shall do all their business in His Name,
Is the saying of Iahweh (of the Hosts).

Ch. xi.

Or. v. 1. O Lebanon, open thy doors,[1]
That fire may devour thy cedars!
2. O Cypress, howl; for the cedar
Has fallen, the noble ones are destroyed!
You oaks of Bashan, howl;
For the densest forest is all hewn down!
3. Hark! 'tis the wailing cry of the shepherds,
For their pastures are all destroyed!
Hark! 'tis the growling of the young lions,
For the lofty woods by Jordan are destroyed!

Or. vi. 4. Thus hath said Iahweh, my God:[2]
Pasture the flock that is for slaughter,
5. Which their buyer shall fearlessly slay;

And whose seller shall exclaim:
"Praise to Iahweh, I am growing rich!"
And their shepherd cares not to spare them.
6. *For I will no longer spare the dwellers in*

[1] The division into verses is not clear. We can see only that each line has three beats.

[2] Eleven verses of three lines each, with three beats each. The three "bad shepherds" are surely Jason (175 B.C.), Menelaus (164 B.C.), and Lysimachus, his brother.

the land, is the saying of Iahweh ; and see, I am going to let every man fall into the power of his shepherd and of his king ; and these shall dash the land to pieces, and I will give no deliverance out of their power.

7. So I pastured those sheep,
That were for slaughter, for the dealers;
And to this end I took for me two staves:

The one of the staves I called " Friendship,"
The other one I named " Concord,"
And so did I pasture the sheep. 8*a. and I got rid of the three shepherds in one month.*

8b. But my patience was entirely exhausted over them,
And I grew into utter dislike of them;
9. Then I said: I will not give you pasture;

What's to die: let it die!
And what's to be lost: be it lost!
And let all the rest be devoured!

10. I took my staff, that was called " Friendship,"
And struck it in two, so as to break
The agreement that I had arranged, *with all the peoples ;* 11. *and when it was broken, all the sheep-dealers saw, that cared to look at me, that this must be Iahweh's own word.*

12. I said: Be it just as you please:
You shall give me my wages, or refuse to!
And they paid to me thirty shekels.

13. But now Iahweh has said to me:
Throw it all into the treasury, this valuation,
Which they count that I am worth to them!

So I took up those thirty shekels;
And threw them all into the casket
In Iahweh's House, for the treasury.

14. Then I struck in two the "Concord" (staff),
So as to break off the Brotherhood between
Jerusalem and Judah.

Or. vii. 15. And Iahweh has said to me:[1]
Get again for thee now thine implements,
Implements for a foolish shepherd! *for see, I*
am going to raise up a shepherd in the land.

16. One who never follows after those that are lost,
Nor seeks for those that are driven away,
And for the wounded he has no healing-salve.

The sound ones he does not build up;
The flesh of the fat ones he himself eats;
And their hoofs he breaks in pieces.

[1] Seven verses, three lines each, with three beats each. The new but bad shepherd is doubtless Alcimus, the successor of Menelaus (164 B.C.).

17. Woe to My very bad shepherd,
Who forsakes My sheep when anything is wrong!
O sword, strike down on his arm!

(O sword) wilt thou strike him over the right eye!
Withered up shall be his arm,
His right eye utterly put out!

Ch. xiii.

7. Up, sword, strike thou My Shepherd,
This man who is of My own kin,
Says Iahweh, the God of the Hosts.

I will strike down the shepherd,
So that the sheep shall scatter afar,
And I will bring down My Hand on those shepherd-fools.

8. *And it shall come to pass in all the land, is the saying of Iahweh: two parts of it shall be rooted out and shall die, and the third part of it shall remain over; and I will bring the third part into the fire, and will melt them as one melts silver; and I will purify them as one purifies gold. And that part shall call upon My Name, and I will hear him. I will say: That is My People; and they shall say: Iahweh is My God.*[1]

[1] A cento of reminiscences, not at all related to the poems of our author. It is not metrical.

XIII

TRITO-ZECHARIAH

(Zech. xii., xiii. 1-6, xiv.)

(Probably about 135 B.C., in the reign of John Hyrcanus)

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TRITO-ZECHARIAH

(Zech. xii., xiii. 1–6, xiv.)

Oracle i. Ch. xii. 1. Oracle[1] . . . Word of Iahweh concerning Israel.

The saying of Iahweh, who stretched out the heavens and founded the earth, and fashioned the spirit of man in his inmost part: 2. See, I am making Jerusalem into a drinking-bowl of confusion for all the peoples around it; and Judah[2] also shall take a share in the siege of Jerusalem. 3. On that Day it shall come to pass that I will make Jerusalem a stone to be heaved up by all peoples—all that heave at it shall rend themselves!—And all the peoples of the earth shall gather themselves together against it. 4. On that Day, is the saying of Iahweh, I will fill every charger with shyness, and the rider of each with distraction; the

[1] The same title as in Malachi i. 1; and just like that in Zechariah ix. 1. The book is all written in prose. The first half, xii. 1 to xiii. 6, is from the time when Jerusalem was besieged by Antiochus Sidetes and other peoples, and even by Jews; about 135 B.C., when John Hyrcanus began to rule. The writer seems to be on the side of the Government—*i.e.*, he is a Sadducee, unlike II. Zechariah.

[2] These are references to the well-authenticated enmity and attacks of country Jews against the city.

eyes of the House of Judah will I open, but all the heathen will I strike with blindness. 5. Then shall the tribes of Judah think and say: "The dwellers in Jerusalem have found strength in Iahweh of the Hosts, their God." 6. On that Day will I make Judah's tribes like a fire-pot among pieces of wood, and like a fiery torch among the straw; and they shall devour right and left among the peoples all around, and Jerusalem shall settle down again in her place *in Jerusalem.* 7. But Iahweh will first of all help the outlying) tents of Judah, so that the glory of the House of David and of the dwellers in Jerusalem may not be too great over-against Judah. 8. On that Day will Iahweh shield the dwellers in Jerusalem; and the feeblest among them shall be on that Day like David, while the House of David shall be as a Deity, and as the messenger of Iahweh going before them. 9. On that Day shall it come to pass that I will aim to destroy all the peoples that came up against Jerusalem. 10. And then will I pour out upon the House of David and the dwellers in Jerusalem a gracious spirit and a spirit of seeking for grace; and they shall look upon . . . whom they stabbed;[1] and they shall lament for him as with a lamentation for an only son, and they shall be bitterly troubled as one is troubled over a first-born son. 11. On that day shall the lamentation in Jerusalem be as great as the lamenta-

[1] There is mystery about this person who has been stabbed. He is not named. Probably it was Simon, at whose murder Jews helped. *See* 1 Macc. xvi. 18.

tion for Hadad Rimmon in the valley of Megiddo. 12. The land shall lament in every family by itself: the family of the House of David [1] by itself and its women by themselves; the family of the House of Nathan by itself and its women by themselves; 13. the family of the House of Levi by itself and its women by themselves; the family of the Simeites [2] by themselves and their women by themselves; 14. and all other remaining families, each family by itself and their women by themselves.

Or. ii. Ch. xiii. 1. On that Day shall a fountain be opened for the House of David and for the dwellers in Jerusalem, for cleansing away sin and filthiness. 2. And it shall come to pass on that Day, is the saying of Iahweh of the Hosts, that I will root out the names of wrong gods from the land, so that they shall not be remembered any more; likewise the Nabhis, and the spirit of impurity, will I drive out of the land. 3. And it shall come to pass, that if any man plays the Nabhi, then his father and his mother, who begat and bare him, shall say to him: "Thy life shall not be spared, for thou hast spoken lies in the Name of Iahweh"; and his father and his mother who begat him will stab him through while he is playing the Nabhi. 4. And it shall come to pass on that Day, that every Nabhi shall be ashamed of his visions that he had in his Nabhi-

[1] "David" means "the Hasmonean dynasty"—John Hyrcanus and his family; "Nathan" will mean the family of Jonathan, brother of Simon.

[2] Was this word perhaps originally "Simeonites"?

playing; and he will not put on a hair-cloak in order to deceive folk; 5. he shall say: "I am not a Nabhi, I am a ploughman; for the fields have been my business from my youth up." 6. And if any one says to him: "What are those wounds between the hands?" then he shall say: "I was struck and wounded in the house of my harlot."

Or. iii. Ch. xiv. 1.[1] See, a Day is coming for Iahweh when the booty taken from thee shall be shared in thy very midst. 2. Then will I gather all nations at Jerusalem for a battle; and the city shall be taken, the houses shall be plundered, and the women shall be dishonoured. One half of the city shall march away out into exile, but the rest of the People shall not be rooted out of the city. 3. And Iahweh will march out, and will war against those peoples; even as on the day when He warreth on the day of joining battle. 4. And His feet shall tread on that Day on the Mount of Olives which lies east of Jerusalem; and the Mount of Olives shall split open, half through from east to west, and shall make a great valley. And the one half of the mountain shall fall away to the north, and the other half to the south. 5. So shall the valley of Hinnom be stopped up, for the valley of Hinnom will end up against this. *And you shall flee as you fled from the earthquake in the days of Uzziah, the King of Judah.* And then Iahweh my God shall come, and all the holy ones with Him.

[1] This oracle differs much from the others. The attack of Antiochus Sidetes was only a prelude of worse things. But now Messiah is coming.

6. And it shall come to pass on that Day, that there shall be no cold, and no frost, and no snow; 7. for then there shall be an endless day—such a thing is well known to Iahweh!—It is not going to be first day and then night; but then it shall come to pass that "at eventide the light shall come"! 8. And it shall come to pass on that Day that living waters shall flow out from Jerusalem, one half toward the eastern sea, and one half toward the western; both in summer and in winter shall this be. 9. And Iahweh shall become the King over the whole earth. On that Day Iahweh shall be The One; and His Name shall be The One. 10. The whole countryside shall be changed into a lowland, from Geba to Rimmon-Negeb; but Jerusalem shall sit high, and remain in her old position. From the Benjamin-Gate away to the place of the Old-Gate *to the corner-gate*, and from the tower of Hananel as far as to the king's wine-presses 11. shall be the abodes of men. And there shall be no curse any more, and Jerusalem shall abide in safety.[1]

Or. iv. 12. And this shall be the plague wherewith Iahweh will plague all the peoples who marched up to the field of battle against Jerusalem: He will cause the flesh of each one to rot away, even while he is still standing on his feet; and his eyes shall rot in their sockets, and his tongue shall rot in his mouth. 13. And it shall come to pass on that Day that there shall come a

[1] A wonderful apocalyptic vision this! Its idea of the Kingship of Iahweh is just like that in No. xviii. of the Psalms of Solomon, of date 60 B.C.

great terror from Iahweh among them, and they shall seize each one the hand of the other; and their hands shall rise up each against his fellow. 14. (*And even Judah is to war against Jerusalem!*) Then shall be gathered together the possessions of all the peoples round about: their gold and silver and garments in great quantity. 15. And just the same shall be the plague upon the horses, the mules, the camels, and the asses, and in short upon all cattle, which shall be found in those camps. Exactly like the other plague shall it be.

Or. v. 16. And it shall come to pass that whosoever remains left of all the peoples that are coming up against Jerusalem, they shall march up to Jerusalem year after year, to honour the King Iahweh of the Hosts, and to celebrate the festival of tabernacles. 17. And it shall come to pass that whosoever does not march up to Jerusalem from among the races of the earth, in order to honour King Iahweh of the Hosts—upon those shall no rain fall. 18. But if the race of the Egyptians does not march up, and does not come; then shall there come upon them the plague wherewith Iahweh shall plague the peoples who (marched up to battle against Jerusalem).[1] 19. This shall be the punishment of the sin of Egypt, and of all peoples who do not march up to celebrate the festival of tabernacles.

Or. vi. 20. In that Day there shall be upon the bells of the horses the inscription: "Holy for Iahweh." And

[1] Egypt never has rain, so a special plague is conceived for it, but this plague is not described.

the cooking-pots in the House of Iahweh shall be as great as the basins for sprinkling that are before the altar. 21. And every cooking-pot in Jerusalem and in Judah shall be sacred unto Iahweh of the Hosts; and all who offer shall come and procure some of these, and shall cook therein. And no Phœnician pedlar shall any more be found in the House of Iahweh on that Day.[1]

[1] A notable picture. In those days, 150–100 B.C., the sellers of sacrificial things in the Temple were actually men from Tyre and Sidon!

XIV

THE BOOK OF JONAH

(Composed about 130 B.C.)

XIV

JONAH[1]

Ch. i. 1. And there came the Word of Iahweh to Jonah the son of Amittai, thus: 2. "Arise thou, go to the great city Niniveh, and preach to her; for her wickedness has come up before Me." 3. But Jonah arose and set about fleeing[2] from before Iahweh, away to Tarshish; so he went down to Jaffa, found there a ship that was going to Tarshish, paid his fare, and went on board to go with them to Tarshish, away out of the sight of Iahweh. 4. Then Iahweh blew a great wind upon the sea, and there came a great storm in the sea, and the ship threatened to go to pieces.

[1] A very late tale, written before the date of the author of Sirach, who mentions it. It is attributed to a Prophet of the days of Amos, after the fashion of such attributions, as in the cases of Enoch, Daniel, &c. The aim is a keen though humorous attack on intolerance and inhumanity, such as must have been common.

The story is in prose, like all Old Testament narratives: and it is included in the "Book of the Twelve" because it discusses the question so common among the later Jewry, why God did not root out all sinners and heathen. There are many parallel Jewish tales of wonderful prophets of whom just such curious experiences are related. It is really epic poetry.

[2] It seems as if this Jonah did not fear danger; but he did fear that his mission would prove too fruitful of blessing!

5. Then the seamen fell into terror, and cried each one to his God; and they threw the wares that were in the ship into the sea, in order to lighten it for safety. But Jonah had gone down into the farthest corner of the decks; and he had laid himself down and was fast asleep. 6. Then came the captain of the ship to him, and said to him: "How canst thou sleep so soundly! Rise up, call to thy God! Perhaps the God may know some counsel for us, so that we do not perish." 7. And they said to one another: "Come, let us cast lots so as to find out on whose account we are in this misfortune." They cast the lot, and it fell upon Jonah. 8. Then they said to him: "Come, confess to us; what is thy business,[1] whence thou comest, what is the country, and of what people thou art?" 9. He said to them: "I am a Hebrew, and I worship Iahweh the God of Heaven, who made the sea and the dry land." 10. Then the men fell into great terror, and said to him: "What hast thou done?" For the men discovered that he was flying from before Iahweh, for he told them so. 11. Then they said to him: "What shall we do with thee, in order that the sea may grow quiet for us?" For the sea was still storming on ceaselessly. 12. He said to them: "Take me and cast me into the sea, that the sea may grow quiet for you; for I see clearly that

[1] Interesting that the Jewish story-writer makes the first question concern Jonah's "business"! The sailors think he is a travelling merchant, as many Jews were. *See* Psalm cvii. 23 ff.

this great storm has come upon you on my account." 13. The men then tried hard to get through, and to bring the ship back to the dry land; but they could not, for the sea was still storming on ceaselessly against them. 14. Then they cried to Iahweh and said: "Ah, Iahweh,[1] let us indeed not perish on account of the soul of this man; and bring not innocent blood upon us; for Thou Thyself, O Iahweh, hast done this according to Thy Own Will." 15. Then they took Jonah and cast him into the sea; and at once the sea ceased from its raging. 16. But the men fell into great terror before Iahweh; and they killed a slain-offering, and they vowed vows.

Ch. ii. 1. But Iahweh directed a great Fish[2] to come and swallow Jonah; and Jonah was in the belly of the Fish for three days and three nights.

2. *And Jonah prayed to Iahweh his God out of the belly of the Fish;* 3. *and said:*

I cried amid trouble to Iahweh,[3]
He gave me answer;

[1] It is especially interesting that the sailors do not doubt at all that there is such a God of Heaven. And the writer does not hesitate to tell of their sacrifice, though it was contrary to Jewish law.

[2] The "great Fish" was an ancient element in all tales of the sea. Even Tiamat may be reckoned an illustration.

[3] The song is a specimen of the fancy of the later Jews for adorning their narratives with poems, although these had often nothing at all to do with the persons or the events of the narratives. Seven verses of four lines each, with alternately three and two beats.

I cried from the bosom of Sheol,
Thou didst hear me.

4. *Thou threwest me into the abyss,*
In the heart of the sea;
The streams were all round me, and broke "*All Thy breakers and Thy waves broke in upon me*"
In upon me.

5. *I thought: I am banished*
Away from Thine eyes,
Thy sacred halls I am
Never more to see.

6. *For my death the waters gathered round me,*
The deeps were about me;
The reeds were bound about my head,
7. *As the dress of the dead for eternity.*

Where the streams all end I sank down,
Into the land that is closed fast with bolts;
Then, O Iahweh, thou drewest out
My life from the pit.

8. *When my soul was undone,*
I remembered Iahweh;
My prayer came unto Thee,
Into Thy sacred halls. 9. *Those who follow silly nothings give up all piety.*[1]

[1] This gloss is suggested to the reader by his seeing the Temple mentioned, which such a sinner as Jonah should not mention!

10. *So with shouts of joy will I*
Bring offerings to Thee,
I will pay what I have vowed—
With Iahweh there is deliverance!

11. Then Iahweh gave the Fish His commands; and it threw up Jonah, out upon the dry land.

Ch. iii. 1. Then Iahweh's Word came to Jonah a second time: "Arise, go to the great city of Niniveh; and hold for it thy mission, preaching what I will tell thee." 3. Then Jonah rose up and went to Niniveh according to Iahweh's Word. But Niniveh was a divinely great city, three days' journey in size.[1] 4. And Jonah began by going a day's journey away into the city, and then he preached and said: "Yet three days, and then Niniveh shall be overturned!" 5. Then the men of Niniveh believed God; and they proclaimed a fast, and they put on sackcloth, all of them great and small. 6. And the matter came to the knowledge of the king of Niniveh; and he arose from his throne, drew off his robe and clothed himself in sackcloth, and sat upon the ashes. 7. And he caused them to proclaim aloud and to say:[2]

"Issued at Niniveh. By command of the King and his Magnates: Men and cattle, children and sheep, shall eat no food, shall take no pasture, and drink no water! 8. And all men and cattle

[1] This would make the city cover 2500 square miles! Of course such tales exaggerate.

[2] This "hearing" and the conversion are far greater wonders than the fish and the Ricinus.

shall cover themselves with sackcloth, and shall cry mightily to God; and every one shall turn from his evildoing, and from any violence that is in his hands! 9. Who knows whether God may not repent and turn from His hot fury, so that we may not perish!"

10. Then God saw their action, that they turned away from their evil way; and God repented of the disaster that He had proclaimed He was about to cause to them. And He did not cause it.

Ch. iv. 1. Then Jonah grew very much vexed, and was furious. 2. And he prayed to Iahweh and said: "Ah, Iahweh, did I not say this, when I was still in my own land? So it was that I anticipated this by the flight to Tarshish; for I knew that Thou art a gracious and merciful God, long-suffering and rich in grace and ready to repent of any purposed disaster. 3. And now, Oh Iahweh, take my soul away from me, for it were better for me to die than to live!" 4. Iahweh said to him: "Art thou right to be furious?" (And he said: "I am rightly furious even unto death.")

5. Then Jonah went out of the city, and he sat down to the east of the city; and he built himself a hut there, and sat under it so that he might wait and see what should become of the city.[1] 6. Then Iahweh directed a (Ricinus) castor-oil plant to come; and it grew up high over Jonah, so that he had shade

[1] So Jonah did not soften in compassion, though his God Iahweh did.

over his head. And Jonah was greatly pleased about the castor-oil plant. 7. Then God directed a worm to come, when the rosy dawn came up next morning; and this stung the castor-oil plant, so that it withered. 8. And it came to pass when the sun beamed out, that God directed a sharp east wind to come; and the sun struck Jonah's head, so that he grew faint. Then he longed to die, and he said: "It were better for me to die, rather than to live!" 9. God said to Jonah: "Art thou right to be so furious on account of the castor-oil plant? And he said: "I am rightly furious, even unto death." Then said Iahweh: "Thou art sorry for the castor-oil plant, for which thou didst not take any pains, and which thou didst not train up, which grew up in a night and withered away in a night? And should not I be sorry for the great city of Niniveh, wherein are more than a hundred and twenty thousand persons that are not yet able to tell their right hand from their left, and also so many cattle?" [1]

[1] The whole chapter is an excellent specimen of Jewish humour. We only injure its fine value if we try to turn it into a serious theological essay. The sane writer does not set up sounding religious theses, but lets sound sense and honest feeling put to flight the fanaticism that would slay on the spot all who are not good. The sharpest word he speaks is in iv. 2, where this Jonah actually mocks at Iahweh's sublimest features of character!

The sly humour of the writer, however, enables him to carry all readers with him. He is tolerant, and hurts none; for he makes all happy, even to smiling!

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